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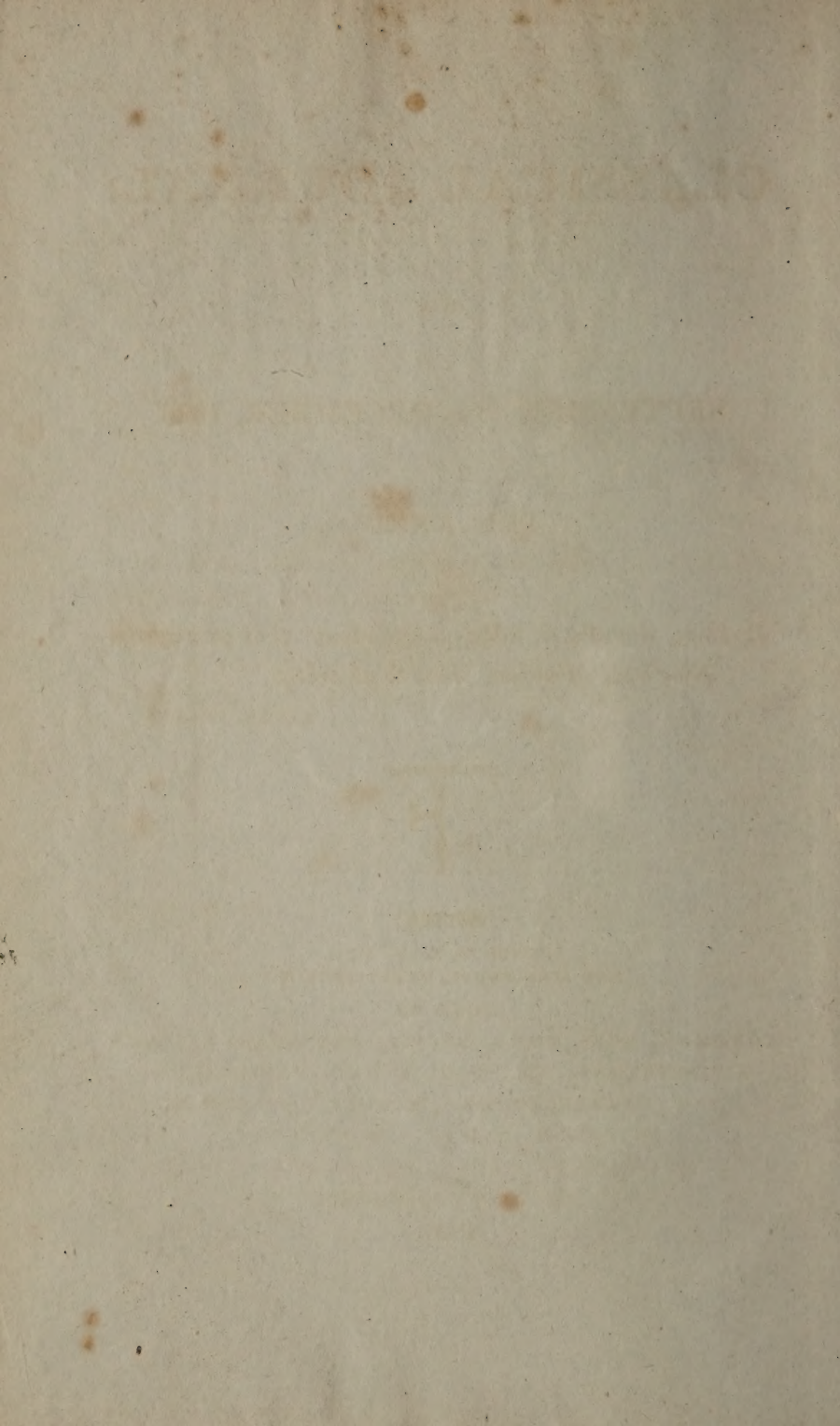
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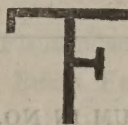
FOR

SEPTEMBER AND DECEMBER, 1826.

VOL. XXXIV.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφους Μουσέων, ῥίψον ἅ μὴ νοέεις.

EPIGR. INCERT.



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ERRATUM IN NO. LXVI.

P. 268 note, l. 10 from bottom, read *after* the birth of Christ.

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CONTENTS OF NO. LXVII.

	Page
Confession of Faith of Cyrillus Lucaris	1
Various renderings of Passages in the New Testament, by several of the most distinguished English Translators	8
Philippi de Romanis Ode Romæ condita	13
Puerilia	14
Nugæ	45
Notice of "Nugæ Hebraicæ, or an Inquiry into the Ele- mentary Principles of the Structure of the Hebrew Language"	54
Vita S. Antonii, Athanasio Auctore	69
Extracts from Neglected Books	73
Notice of "M. Accii Plauti Comædiæ, in usum ele- gantiorum hominum. Edidit FREDERICUS HENRI- CUS BOTHE"	74
Biblical Criticism	85
The Masora	86
Cambridge English Prize Poem, for 1826 : Venice. J. S. BROCKHURST	96
Remarks on Ancient Chronology, &c.	103
Cambridge Prize Poems, for 1826 : Delphi—Iris—Epi- grammata. G. SELWYN.—Porsonian Prize. B. H. KENNEDY	114

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	Page
Necrology: J. H. Voss	123
Salustianarum Lectionum e Codice Manuscripto, nuper reperito, excerptarum Symbola: DR. L. SNELL	126
Rare Persian Romances	136
On Luther's Letters	139
Notice of "Bibliotheca Critica Nova. Edentibus I. Bake, I. Geel, H. A. Hamaker, P. Hofman Peerl- kamp. Volumen I."	141
Notice of "Rose's Ancient Greek Inscriptions"	145
On the Pronunciation of Greek	155
Literary Intelligence	157
To Correspondents	164

FOR THE PURPOSES OF EDUCATION.

De Legibus Metricis Poetarum Græcorum, qui versibus Hexametris scripserunt, Disputatio: contexuit GILBER- TUS WAKEFIELD	19
Supplementary Observations on the "Lexicon of the Fundamental Words of the Greek Language. By F. VALPY, M. A."	37
Critical Remarks on Homer	56
On Hendecasyllabic Measures	134

THE
CLASSICAL JOURNAL;

N^o. LXVII.

SEPTEMBER, 1826.

CONFESSION OF FAITH OF CYRILLUS
LUCARIS.¹

IN the preface to a volume published many years ago by Mr. Charles Butler, comprehending the confessions of various Christian churches, the editor stated that he had not been able to procure a copy of the Confession promulgated in the name of the Greek church by Cyrillus Lucaris, Patriarch of Constantinople, A. D. 1631. Having accidentally met with a copy of this document, we have thought it sufficiently interesting to be presented to the theological reader. The publication in which it is contained is intitled "Cyrilli Lucaris Patriarchæ Constantinopolitani Confessio Christianæ Fidei. Cui adjuncta est gemina ejusdem Confessionis Censura Synodalis; una, a Cyrillo Beorhœensi, altera, a Parthenio, Patriarchis itidem Constantinopolitanis, promulgata. Omnia Græce et Latine. 1645." The only liberty which we have taken, has been with the punctuation, which is in various places faulty, to the injury of the sense. The author, Cyrillus Lucaris, is memorable in ecclesiastical history, for an unsuccessful attempt to reform the corruptions of the Eastern Church. Of him, and of the Confession in question, we propose to give some account in a future number.

¹ The name is variously written, Lucares, Lucaris, Lucarius, and Lucar. Perhaps it is the modern Greek *λς*, pronounced (and thence written by foreigners) *is*, with the *i* long, as in Canaris, Botzaris, Miaulis, Luriotis, &c. Cyrillus himself, however, writes it *Λουκάριος*.

ΑΝΑΤΟΛΙΚΗ ΟΜΟΛΟΓΙΑ ΤΗΣ ΧΡΙΣΤΙΑΝΙΚΗΣ ΠΙΣΤΕΩΣ

Eis τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἀγίου Πνεύματος.

Κυρίλλος πατριάρχης Κωνσταντινουπόλεως τοῖς ἐρωτῶσι καὶ πυνθανομένοις περὶ τῆς πίστεως καὶ θρησκείας τῆς τῶν Γραικῶν, ἡτοι τῆς Ἀνατολικῆς ἐκκλησίας, πῶς δηλονότι περὶ τῆς ὀρθοδόξου πίστεως φρονεῖ, ἐν ὀνόματι κοινῶς τῶν Χριστιανῶν ἀπάντων, ἐκδίδωσι σύντομον ὁμολογίαν ταύτην, εἰς μαρτύριον πρὸς τε Θεοῦ πρὸς τε ἀνθρώπων, εἰλικρινεῖ συνειδήσει, οὐδεμιᾶς ἄνευ προσποιήσεως.

Κεφάλαιον α'. Πιστεύομεν ἓνα θεὸν ἀληθῆ, παντοκράτορα, καὶ ἀόριστον, τρισυπόστατον, πατέρα, υἱὸν, καὶ ἅγιον πνεῦμα. πατέρα ἀγέννητον, υἱὸν γεννητὸν ἐκ τοῦ πατρὸς πρὸ αἰώνων, ὁμοούσιον αὐτῷ, πνεῦμα ἅγιον ἐκ τοῦ πατρὸς δι' υἱοῦ προερχόμενον, πατρὶ καὶ υἱῷ ὁμοούσιον. ταύτας τὰς τρεῖς ὑποστάσεις ἐν μιᾷ οὐσίᾳ παναγίαν τριάδα προσαγορεύομεν, ὑπὸ πάσης κρίσεως ἀεὶ εὐλογουμένην, δοξαζομένην καὶ προσκυνουμένην.

Κεφάλαιον β'. Πιστεύομεν τὴν ἱερὰν γραφὴν εἶναι θεοδίδακτον, ἧς τὸ πνεῦμα τὸ ἅγιον δημιουργός ἐστι, καὶ οὐκ ἄλλος. ταύτῃ ἀδιστάκτως πιστεύειν ὀφείλομεν, ὅτι γέγραπται, Ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ὃ καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τύπῳ. εἴτα τὴν τῆς ἱερᾶς γραφῆς μαρτυρίαν, πολλῷ μᾶλλον ἀνωτέραν εἶναι τῆς ἣν κέκτηται ἡ ἐκκλησία· οὐ γάρ ἐστιν ἴσον ὑπὸ τοῦ παναγίου πνεύματος ἡμᾶς διδάσκεσθαι, καὶ ὑπὸ ἀνθρώπου· τὸν γὰρ ἀνθρώπου ἐξ ἀγνοίας ἐνδεχόμενον ἁμαρτῆσαι, καὶ ἀπατῆσαι, καὶ ἀπατηθῆναι· ἡ δὲ θεία γραφὴ οὔτε ἀπατᾷ, οὔτε ἀπατάται, οὐθ' ὑπόκειται ἁμαρτήματι· ἀλλ' ἐστιν ἀδιάπτωτος, καὶ ἀένναον τὸ κύρος ἔχουσα.

Κεφάλαιον γ'. Πιστεύομεν τὸν ἀκρῶς ἀγαθὸν Θεὸν πρὸ καταβολῆς κόσμου οὐς ἐξελέξατο εἰς δόξαν προορίσαι, μηδαμῶς εἰς τὰ ἔργα ἀποβλέποντα αὐτῶν, οὔτε μὴν ἔχοντα ἐτέραν αἰτίαν εἰς τὴν ἐκλογὴν ταύτην κατεπέγουσαν, εἰ μὴ τὴν εὐδοκίαν, καὶ θεῖον ἔλεος. ὡσαύτως πρὸ τοῦ τὸν αἰῶνα γενέσθαι, ἀποβεβληκέναι, οὐς ἀποβεβληκε. τῆς δὲ ἀποβολῆς ταύτης, εἴτις ἐπίδῃ ἐπὶ τὴν ἀπολελυμένην τοῦ Θεοῦ αὐθεντείαν καὶ κυριότητα, εὐρήσει ἀναμφιβόλως αἰτίαν εἶναι τὴν θεῖαν θέλησιν· εἰ δέ τις αὐθις εἰς τοὺς τῆς εὐταξίας νόμους τε καὶ κανόνας στραφεῖν ἧς ἡ ἄνω πρόνοια εἰς τὴν τῆς οἰκουμένης κέχρηται κυβέρνησιν, αἰτίαν τὴν δικαιοσύνην κατανοήσει. οἰκτίρμων γάρ ἐστιν ὁ Θεός, ἀλλὰ καὶ δίκαιος.

Κεφάλαιον δ'. Πιστεύομεν τὸν τρισυπόστατον Θεὸν, τὸν πατέρα, τὸν υἱόν, καὶ τὸ ἅγιον πνεῦμα, ποιητὴν εἶναι τῶν ὁρατῶν καὶ τῶν ἀοράτων κτισμάτων. τὰ ἀόρατα μὲν τὰς ἀγγελικὰς δυνάμεις, ὁρατὰ δὲ τὸν οὐρανὸν καὶ τὰ ὑπ' οὐρανὸν λέγομεν. ὅτι δὲ φύσει ἀγαθὸς ὁ ποιητής, ἐποίησε καλὰ πάντα ὅσα ἐποίησε· οὐδὲ δύναται ποτε κακοῦ ποιητής εἶναι. εἰ δέ τι κακὸν ἐστιν ἐν τῇ φύσει, ἐκείνο ἢ τοῦ διαβόλου ἢ τοῦ ἀνθρώπου εἶναι. κανὼν γάρ ἐστιν ἀληθὴς καὶ ἀδιάπτωτος, κακοῦ τὸν Θεὸν μηδαμῶς εἶναι δημιουργόν, μήτε μὴν δικαίῳ λόγῳ τοῦ Θεοῦ καταψηφίζεσθαι τινα. (quod Deus author non est mali, nec culpa justa ratione potest ei imputari, Lat.)

Κεφάλαιον ε'. Πιστεύομεν τὰ πάντα ὑπὸ τῆς τοῦ Θεοῦ κυβερνᾶσθαι προνοίας, ἣντινα ἐκθειάζειν, ἀλλ' οὐκ ἐξετάζειν ὀφείλομεν, ὑπὸ τὴν ἡμετέραν οὔσαν κατάληψιν, μὴ δυνάμενοι ἀφ' ἑαυτῶν ἀκριβῶς εἰς κατάληψιν τῶν ἐκείνης λόγων ἀφικέσθαι. διὸ περὶ τούτου ἀποφαινόμεθα ἐν ταπεινώσει μᾶλλον δεῖν ἡμᾶς σιωπὴν ἄγειν, ἢ μηδαμῶς οἰκοδομοῦντας περιττολογεῖν.

Κεφάλαιον στ'. Πιστεύομεν τὸν πρῶτον ἀνθρωπὸν κτισθέντα παρὰ Θεοῦ ἐν παραδείσῳ πεπτωκέναι, ὅτε [ὅτι? the Latin has *quod*] παριδὼν τὴν θεῖαν ἐντολὴν, τῇ τοῦ ὄψεως ἀπατηλῇ συμβουλῇ ἐπειθάρχησε· κἀντεῦθεν ἀναβλῦσαι τὴν προπατορικὴν ἁμαρτίαν τῇ διαδοχῇ, ὥστε μηδένα κατὰ σάρκα γεννᾶσθαι, ὅς τὸ φορτίον οὐκ ἐπιφέρει τούτο, καὶ τοὺς καρποὺς αὐτῆς οὐκ αἰσθάνεται ἐν τῷ νῦν αἰῶνι.

Κεφάλαιον ζ'. Πιστεύομεν τὸν υἱὸν τοῦ Θεοῦ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν κένωσιν ὑποστῆναι, τουτέστιν, ἐν τῇ ἰδίᾳ ὑποστάσει τὴν ἀνθρωπίνην σάρκα προσειληφέναι, ἐκ πνεύματος ἁγίου ἐν τῇ γαστρὶ τῆς αἰῖ παρθένου Μαρίας συλληφθέντα, καὶ ἐνανθρωπήσαντα, γεννηθέντα, παθόντα, ταφέντα, καὶ ἀνυστάνα ἐν δόξῃ, σωτηρίαν πᾶσι τοῖς πιστοῖς καὶ δόξαν προξενῆσαι· ὃν καὶ προσδοκῶμεν ἐλευσόμενον κρῖναι ζῶντας καὶ νεκρούς.

Κεφάλαιον η'. Πιστεύομεν τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, ἐν δεξιᾷ τοῦ Πατρὸς καθεζόμενον, ἐκεῖ μεσίτην εἶναι, καὶ ὑπὲρ ἡμῶν ἐντυγχάνειν, μόνον ἔργον πράττοντα ἀληθινοῦ καὶ γνησίου ἀρχιερέως καὶ μεσίτου· ὅθεν καὶ μόνος κήδεται τῶν ἰδίων, καὶ προΐσταται τῆς ἐκκλησίας, αὐτὴν τῇ τῶν εὐλογιῶν ποικιλότητι καὶ κοσμῶν καὶ πλουσιωτέραν ἀποδεικνύμενος.

Κεφάλαιον θ'. Πιστεύομεν μηδένα σώζεσθαι ἄνευ πίστεως· πίστιν δὲ λέγομεν τὴν ἐν Χριστῷ Ἰησοῦ δικαιοῦσαν, ἣν εἶτε [ἢ τε?] ζωὴ καὶ ὁ θάνατος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἡμῖν ἔτεκε, καὶ τὸ εὐαγγέλιον κηρύττει, καὶ ἥς ἄνευ τῷ Θεῷ εὐαρεστῆσαι ἀδυνατῶν.

Κεφάλαιον ι'. Πιστεύομεν τὴν λεγομένην καθολικὴν ἐκκλησίαν, τοὺς ἐν Χριστῷ πιστοὺς καθόλου περιέχειν, ἥτε κεκοιμημένους καὶ εἰς τὴν πατρίδα ἀποκαταστάνας, ἥτε καὶ νῦν ἐν τῇ ὁδῷ παρεπιδήμους. ἥστινος ἐκκλησίας διὰ τὴν θνητὸς ἀνθρώπου κεφαλὴ οὐδεπωσοῦν εἶναι δύναται, αὐτὸς ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς μόνος κεφαλὴ ἔστι, καὶ αὐτὸς τοὺς οἵακας ἔχων ἐν τῇ τῆς ἐκκλησίας κυβερνήσει πηδαλιουχεῖ. διὰ τὴν δ' ὅμως ἐν τῇ παροικίᾳ (in via) αἱ κατὰ μέρος ἐκκλησίαι ὁραταὶ εἰσι, καὶ κατὰ τάξιν ἐκάστη ἔχει τὸν προΐστάμενον, αὐτὸν μὴ καλεῖσθαι κυρίως κεφαλὴν τῆς μερικῆς ἐκείνης ἐκκλησίας, ἀλλ' ἐν καταχρῆσει, ὅτι ἐν αὐτῇ μέλος ἐστὶ προηγούμενον.

Κεφάλαιον ια'. Πιστεύομεν τὰ μέλη τῆς καθολικῆς ἐκκλησίας εἶναι τοὺς ἁγίους τοὺς εἰς τὴν αἰώνιον ζωὴν ἐκλελεγμένους· ὧν τοῦ κλήρου καὶ τῆς μετοχῆς ἀποκλείεσθαι τοὺς ὑποκριτὰς, εἰ καὶ καταλαμβάνομεν καὶ ὁρῶμεν ἐν ταῖς μερικαῖς ἐκκλησίαις τὸν σῖτον τοῖς ἀχύροις συναναμιννύμενον.

Κεφάλαιον ιβ'. Πιστεύομεν ἐν τῇ παροικίᾳ ὑπὸ τοῦ ἁγίου πνεύματος ἁγιάζεσθαι καὶ διδάσκεσθαι τὴν ἐκκλησίαν· αὐτὸ γάρ ἐστιν ὁ ἀληθὴς παράκλητος ὃν πέμπει παρὰ τοῦ Πατρὸς ὁ Χριστὸς διδάξαι τὴν ἀληθεύσαν, καὶ τὸ σκότος ἀπὸ τῆς τῶν πιστῶν διανοίας ἀπελάσαι. ἀληθὲς

γὰρ καὶ βέβαιόν ἐστιν ἐν τῇ ὁδῷ δύνασθαι ἀμαρτάνειν τὴν ἐκκλησίαν, καὶ ἀντὶ τῆς ἀληθείας τὸ ψεῦδος ἐκλέγεσθαι. τῆς πλάνης γὰρ ταύτης καὶ τῆς ἀπάτης μόνου τοῦ παναγίου πνεύματος ἡ διδαχὴ καὶ τὸ φῶς ἡμᾶς ἀπαλλάττει, καὶ οὐκ ἀνθρώπου θνητοῦ, εἰ καὶ δυνατόν τοῦτο ἐνεργεῖσθαι δι' ὑπηρεσίας τῶν πιστῶς διακονούντων τῇ ἐκκλησίᾳ.

Κεφάλαιον γ'. Πιστεύομεν πίστει δικαιοῦσθαι τὸν ἄνθρωπον, οὐκ ἐξ ἔργων. πίστιν δ' ὅταν λέγομεν (?), τὸ τῆς πίστεως νοοῦμεν ἀναφορικὸν (correlativum), ὅπερ ἐστὶν ἡ δικαιοσύνη τοῦ Χριστοῦ, ἧς ἡ πίστις, χειρὸς ἔργον πληροῦσα, δραξαμένη, αὐτὴν ἡμῖν εἰς σωτηρίαν προσοικειοῖ. ὅπερ ἐπὶ συστάσει, καὶ οὐκ ἐπὶ ζημίᾳ τῶν ἔργων ἀποφαινόμεθα. ἐπεὶ καὶ τὰ ἔργα μὴ δεῖν ἀμελεῖσθαι, ὥς μέσα ὄντα ἀναγκαῖα ἐπὶ μαρτυρίᾳ τῆς πίστεως, πρὸς βεβαίωσιν τῆς ἡμῶν κλήσεως, διδάσκει ἡμᾶς αὐτὴ ἡ ἀλήθεια. ἅμα δὲ ἐξ ἑαυτῶν μηδαμῶς ἀρκετὰ εἶναι ἐν τῷ τοῦ Χριστοῦ βήματι παρῤῥησιάσαι, καὶ ἐπάξιον αἰτήσασθαι τὴν ἀντιμισθίαν, καὶ σῶσαι τὸν κτησάμενον, τοῦθ' οὕτως ἔχειν μαρτυρεῖ ἡ ἀνθρωπίνη ἀσθένεια. ἡ δὲ τοῦ Χριστοῦ δικαιοσύνη τοῖς μετανοοῦσι προσαχθεῖσα καὶ προσοικειωθεῖσα μόνῃ δικαιοῖ καὶ σώζει τὸν πιστόν.

Κεφάλαιον δ'. Πιστεύομεν ἐν τοῖς οὐκ ἀναγεννηθεῖσι τὸ αὐτεξούσιον νεκρὸν εἶναι, μηδαμῶς ἐκείνων ἰσχυόντων ποιῆσαι τὸ ἀγαθόν, καὶ ὃ, τι ποιῆσαιεν ἀμαρτίαν εἶναι· ἐν δὲ τοῖς ἀναγεννηθεῖσι διὰ τῆς τοῦ παναγίου πνεύματος χάριτος ζωογονεῖσθαι τὸ αὐτεξούσιον, καὶ ἐνεργεῖν μὲν, οὐκ ἄνευ βοηθείας δὲ τῆς χάριτος. ὁ ἄνθρωπος τοιγαροῦν ἀναγεννηθεὶς ἵνα ποιῇ τὸ ἀγαθόν, ἀνάγκη προηγεῖσθαι καὶ προφθάνειν τὴν χάριν· ἧς ἄνευ τραυματίας ἐστὶ, καὶ τοσαύτας ἔχει πληγὰς, ὅσας παρὰ τῶν ληστών λαβὼν (?) ὁ ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ καταβαίνων, ὥστε μηδὲν ἐξ ἑαυτοῦ ἢ δύνασθαι, ἢ ἐργάζεσθαι.

Κεφάλαιον ε'. Πιστεύομεν τὰ εὐαγγελικὰ μυστήρια ἐν τῇ ἐκκλησίᾳ εἶναι, ἅπερ ὁ Κύριος παρέδωκεν ἐν τῷ εὐαγγελίῳ, κάκεῖνα δύο εἶναι τοσαῦτα γὰρ ἡμῖν παρεδόθη, καὶ ὁ νομοθετήσας οὐ πλείω παρέδωκε. ταῦτα δὲ συνίστασθαι ἐκ ῥήματος καὶ στοιχείου, εἶναι τε σφραγίδας τῶν τοῦ Θεοῦ ἐπαγγελίων, καὶ χάριτος πρόξενα, κατέχομεν ἀσφαλῶς. ἵνα δὲ τέλειον ᾖ τὸ μυστήριον καὶ ὁλόκληρον, δέον συντρέχειν τὴν τε χοϊκὴν ὕλην καὶ τὴν ἐξωτέραν πρᾶξιν μετὰ τῆς τοῦ χοικοῦ πράγματος ἐκείνου χρήσεως, τῆς νομοθετηθείσης παρὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἡνωμένης μετὰ πίστεως εἰλικρινοῦς· ὅτι ἡλαττωμένης τῆς πίστεως τοῖς μεταλαμβάνουσιν ἡ ὁλοκληρία τοῦ μυστηρίου οὐ σώζεται.

Κεφάλαιον ις. Πιστεύομεν τὸ βάπτισμα εἶναι μυστήριον παρὰ τοῦ Κυρίου νενομοθετημένον· ὅπερ εἰ μὴ τις λάβῃ, κοινωνίαν οὐκ ἔχει μετὰ τοῦ Χριστοῦ, οὗτινος ἐκ τοῦ θανάτου, τῆς ταφῆς, καὶ τῆς ἐνδόξου ἀναστάσεως ἀναβλύζει πᾶσα ἡ δύναμις καὶ ἡ ἐνέργεια τοῦ βαπτίσματος· διὸ τοῖς οὕτω βαπτισθεῖσιν ὡς ἐντέταλται ἐν τῷ εὐαγγελίῳ, οὐκ ἀμφιβάλλομεν ἀφεῖσθαι τὰς ἀμαρτίας, τὴν τε προποταρικὴν, καὶ ὅσας ἄλλας ἦν πεπραχῶς ὁ βαπτισθεὶς· ὥστε τοὺς λελουμένους ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, ἀναγεγεννημένους εἶναι, κεκαθαρμένους, καὶ δедικαιωμένους. περὶ δὲ τοῦ ἐκ δευτέρου βαπτίσεσθαι γίνα, ἐντολὴν οὐκ ἔχομεν ἀναδιπλά-

ζεσθαι τὸ βάπτισμα· διὰ τοῦτο ἀπέχειν ὀφείλομεν ἀπὸ τοῦ τοιοῦτου ἀποπήματος.

Κεφάλαιον ιε'. Πιστεύομεν τὸ ἕτερον μυστήριον, τὸ παρὰ τοῦ Κυρίου νενομοθετημένον ἐκεῖνο εἶναι, ὅπερ εὐχαριστίαν λέγομεν. τῇ νυκτὶ γὰρ ἥ παρείδου ἐαυτὸν ὁ Κύριος, λαβὼν ἄρτον καὶ εὐλογήσας, ἔλεγε τοῖς ἀποστόλοις, Λάβετε, φάγετε, τοῦτο ἐστὶ τὸ σῶμά μου· καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας, ἔλεγε, Πίετε ἐξ αὐτοῦ πάντες, τοῦτο ἐστὶ τὸ αἷμά μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· καὶ προστίθῃσιν ὁ Παῦλος, Ὅσάκις ἂν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε. αὕτη ἐστὶν ἡ ἀπλῶς ἀληθὴς καὶ γνησία τοῦ θαυμαστοῦ μυστηρίου τούτου παράδοσις, οὕτινος ἐν τῇ ἐγγχειρίσει καὶ διακονίᾳ τὴν ἀληθῆ καὶ βεβαίαν παρουσίαν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁμολογοῦμεν καὶ πιστεύομεν· πλὴν ἦν ἡ πίστις ἡμῶν παρίστησι καὶ προσφέρει, οὐχ ἦν ἡ ἐφευρεθεῖσα εἰκὴ διδάσκει μετουσίωσις. πιστεύομεν γὰρ τοὺς πιστοὺς μεταλαμβάνοντας ἐν τῷ δεῖπνῳ τὸ σῶμα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐσθίειν, οὐκ αἰσθητῶς τοῖς ὁδοῦσι τρῦχοντας καὶ ἀναλύοντας τὴν μετάληψιν, ἀλλὰ τῇ τῆς ψυχῆς αἰσθήσει κοινωνοῦντας. τὸ γὰρ σῶμα τοῦ Κυρίου οὐκ ἔστιν ὅπερ ἐν τῷ μυστηρίῳ τοῖς ὀφθαλμοῖς ὁράται τε καὶ λαμβάνεται, ἀλλ' ὅπερ πνευματικῶς ἡ πίστις λαβοῦσα ἡμῶν παρστανεῖ τε καὶ χαρίζεται. ὅθεν ἀληθές ἐστιν ἐσθίειν ἡμᾶς καὶ μετέχειν καὶ κοινωνοῦν εἶναι, ἐὰν πιστεύοιμεν· ἐὰν οὐ πιστεύοιμεν, παντὸς ἡμᾶς τοῦ μυστηρίου κέρδους ἀφίστασθαι. ἀκολουθῶς τὸ ποτήριον πίνειν ἐν τῷ μυστηρίῳ εἶναι τὸ αἷμα πίνειν ἀληθῶς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὃν τρόπον καὶ περὶ τοῦ σώματος εἴρηται. ὁ γὰρ νομοθέτης ὡς περὶ τοῦ σώματος τοῦ ἰδίου, οὕτω καὶ περὶ τοῦ ἰδίου αἵματος ἐνετείλατο· ἦν ἐντολὴν οὐ δεῖ κατὰ τὸ δοκοῦν ἐκάστου κολοβοῦσθαι, ἀλλὰ ὥσαν τηρεῖσθαι τὴν νομοθετηθεῖσαν παράδοσιν. ὅταν οὖν ἀξίως μεθέξωμεν καὶ ὁλοκλήρως κοινωνήσωμεν ἐν τῷ μυστηρίῳ τοῦ σώματος καὶ αἵματος τοῦ Κυρίου Ἰησοῦ Χριστοῦ, εἶναι ἡμᾶς ἤδη ὁμολογοῦμεν διηλλαγμένους τῇ κεφαλῇ ἡμῶν καὶ ἡνωμένους καὶ συσσώμους, μετὰ βεβαίας ἐλπίδος καὶ συγκληρονόμους ἔσεσθαι ἐν τῇ βασιλείᾳ.

Κεφάλαιον ιη'. Πιστεύομεν τὰς τῶν κεκοιμημένων ψυχὰς εἶναι ἢ ἐν μακαριότητι, ἢ ἐν κατακρίσει, καθ' ὃ, τι ἕκαστος ἔπραξεν. ἐκδημοῦντας γὰρ ἀπὸ τῶν σωμάτων παραντίκα ἢ πρὸς Χριστὸν, ἢ πρὸς κατάκρισιν ἐκδημεῖν. οἷος γάρ τις εὐρίσκεται ἀποθνήσκων, παρόμοιον ἀπολαμβάνει τάλαντον, μὴ οὔσης μετὰ θάνατον μετανοίας, καιρὸς γὰρ χάριτος ὁ παρὼν αἰὼν. διὰ τοῦτο οἱ ἐνταῦθα δεικνυόμενοι, οὐδαμῶς μετὰ ταῦτα ὑποκείσονται κατακρίσει· ὅσοι δὲ πάλιν οὐκ ἐδικαιώθησαν κοιμηθέντες, εἰς αἰῶνον ἀποκληροῦνται κατάκρισιν. ἐξ οὗ δὴλον τὸν περὶ καθαρτηρίου μῦθον μὴ δεῖν ἡμᾶς προσίεσθαι, ἀλλ' ἐν ἀληθείᾳ ἀποφαίνεσθαι δεῖν ἕκαστον ἐν τῷ νῦν μετανοεῖν, καὶ ἄφεσιν ἁμαρτιῶν διὰ τοῦ Κυρίου Ἰησοῦ Χριστοῦ ἐξαίτεῖν, εἰ σωθῆναι θελήσειε. Καὶ ταῦτα μὲν οὕτω.

Τὴν σύντομον ταύτην ὁμολογίαν ἡμῶν εἰς σημεῖον ἔσεσθαι ἀντιλεγόμενον τεκμαιρόμεθα οἷς ἑραστὸν ἀδίκως ἡμᾶς διασύρειν, καὶ τῶν ἡμε-

τέρων καταψηφίζεσθαι. ἀλλ' ἡμεῖς θαρρόυντες εἰς τὸν Κύριον βεβαιούμεθα, ὅτι οὐ παρόψεται τοὺς ἰδίους, οὐδ' αὐτοὺς ἐγκαταλείψει, οὔτε πάντως ἀφήσει τὴν ῥάβδον τῶν πονηρευομένων ἐπὶ τὸν κληρον τῶν δικαίων.

Τὴν ἔνωθεν ὁμολογίαν Λατινιστὶ πρῶτον συγγράψαντες, τό γε νῦν εἰς τὴν ἡμετέραν φράσιν μετεγλωττίσαμεν κατὰ λέξιν, ὡς κεῖται ἐν τῇ Λατινικῇ πρωτοτύπῳ· ἐν ᾗ συντομῇ χρῆσάμενοι, οὐκ εὐρύχωρον τὴν πραγματείαν παρεστήσαμεν, ὡς ὁ καιρὸς ἐν χρεῖα ἴσως ἀπῆτει. ἀλλὰ ταῦτα μὲν τεταμιεύσθω. μετ' οὐ πολὺ γὰρ σὺν Θεῷ φροντίσωμεν, ἵνα ἕκαστος γινῶ, ὅτι ἡ πίστις ἡμῶν ἐκείνη ἐστίν, ἣν ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς παρέδωκε, καὶ οἱ ἀπόστολοι ἐκήρυξαν, καὶ ἐδίδαξαν ἡ ὀρθοδοξία. διατὶ δὲ τό γε νῦν τινὲς ὀρθόδοξοι ἠρώτησαν ἡμᾶς ὡς φρονοῦμεν περὶ μερικῶν ἄρθρων, καὶ ᾗτήσαντο ἐκδοῦναι ἡμᾶς τὴν ἡμετέραν γνώμην· διὰ τοῦτο ταῦθ', ἅπερ ἔπεται, τοῖς ἀνωτέροις προστιθέμεθα, ὡς ὁράτε.

Ἑρώτησις α'. Εἰ δεῖ τὴν ἱερὰν γραφὴν κοινῶς παρὰ πάντων Χριστιανῶν ἀναγινώσκεσθαι;

Ἀποκρίσις. Ὁφείλουσιν οἱ πιστοὶ πάντες Χριστιανοὶ τὰ τῆς ἱερᾶς γραφῆς, εἰ μὴ πάντα, ἀλλὰ γοῦν τὰ ἀναγκαῖα οὐκ ἀγνοεῖν, καὶ πιστεῦειν, καὶ ὁμολογεῖν, καὶ ἀπαγγέλλεσθαι τὰ ἐν αὐτῇ. οὐδὲ γὰρ ἄλλοθεν ἢ παρὰ τῆς ἱερᾶς γραφῆς μαρθάνομεν, ἢ αὐτὴν ἀναγινώσκοντες, ἢ τὰ ἐν αὐτῇ παρὰ πιστῶν ἀνθρώπων ἀπαρερμηνεύτως ἀκούοντες. ὡς γὰρ τὸ ἀκοῦειν τὰ τῆς ἱερᾶς γραφῆς οὐδενὶ τῶν Χριστιανῶν ἀπηγόρευται, οὕτως οὐδὲ τὸ ἀναγινώσκειν· ἐγγὺς γὰρ αὐτῶν ἐστὶ τὸ ῥῆμα, καὶ ἐν τῇ στόματι καὶ ἐν τῇ καρδίᾳ. διὰ τοῦτο ὁ πιστὸς Χριστιανὸς, ἐν ὑποποιῶν τάξει, ἀδικηθεῖν προφανῶς, ὑστερούμενος καὶ κωλυόμενος ἢ τῆς ἀκροάσεως τῆς ἱερᾶς γραφῆς, ἢ τῆς ἀναγνώσεως. ἴσον γάρ ἐστιν ὑστερεῖν, καὶ ἀπτεσθαι κωλύειν τροφῆς πνευματικῆς τὴν πεινῶσαν ψυχὴν.

Ἑρώτησις β'. Εἰ σαφὴς ἐστὶν ἡ γραφὴ τοῖς ἀναγινώσκουσι Χριστιανοῖς;

Ἀποκρίσις. Τὴν ἱερὰν γραφὴν ἱκανὰς μὲν ἔχειν πολλαχοῦ τὰς δυσκολίας ἐν τῇ γράμματι, καὶ ταῖς λέξεσι, βεβαίον ἐστὶ· τὰ δὲ ἐν αὐτῇ τῆς πίστεως δόγματα λαμπρὰ καὶ σαφῇ τοῖς ἀναγεννηθεῖσι καὶ φωτισθεῖσιν ὑπὸ τοῦ ἁγίου πνεύματος. ἐξ οὗ δῆλον τὸν ἀναγινώσκοντα δύνασθαι μὲν πολλὰ εἰς δυσκολίαν ἠντιναοῦν ἐμπεσεῖν· ἀλλὰ τῇ τοῦ παναγίου πνεύματος χάριτι φωτισθέντα παρ' αὐτῆς τῆς γραφῆς, ἀναλόγως τὰς λέξεις καὶ τὸ γράμμα συγκρούοντα, τὴν τε λύσιν ἀναλαμβάνειν, καὶ σὺν αὐτῇ ὀρθὴν τὴν διάνοιαν. διὸ καὶ λύχνος καὶ φῶς ἡ γραφή, φωτίζουσα τὴν διάνοιαν τῶν πιστῶν, καὶ ἀπελαύνουσα τὸ σκότος.

Ἑρώτησις γ'. Ἱερὰν γραφὴν ποῖα βιβλία καλεῖς;

Ἀποκρίσις. Ἱερὰν γραφὴν πάντα τὰ κανονικὰ βιβλία λέγομεν, ἅπερ ὡς κανόνα τῆς πίστεως ἡμῶν καὶ τῆς σωτηρίας παρελάβομεν καὶ κρατοῦμεν· μάλιστα, ὅτι θεόπνευστον ἡμῖν προβάλλουσι τὴν διδασκαλίαν, καὶ αὐταρκῇ κατηχῆσαι, φωτίσαι καὶ τελειῶσαι τὸν τῇ πίστει προσερχόμενον. ταῦτα δὲ τὰ κανονικὰ βιβλία τοσαῦτα τὸν ἀριθμὸν εἶναι πιστεύομεν, ὅσα ἡ ἐν Λαοδικεῖα σύνοδος ἀπεφῆναιτο, καὶ ἡ τοῦ Χριστοῦ καθολικὴ καὶ ὀρθόδοξος ἐκκλησία ὑπὸ τοῦ παναγίου πνεύματος φωτισ-

θεῖσα, μέχρι τοῦ παρόντος ὑπαγορεύει. ἅπερ δὲ ἀπόκρυφα λέγομεν, διὰ τοῦτο τὸ ἐπώνυμον οὕτως ἔχουσιν (hoc propterea cognomine insigniuntur, Lat.), ὅτι τὸ κύρος παρὰ τοῦ παναγίου πνεύματος οὐκ ἔχουσιν ὡς τὰ κυρίως καὶ ἀναμφιβόλως κανονικὰ βιβλία, ἐν οἷς ἡ τοῦ Μωϋσέως πεντάτευχος, καὶ τὰ ἀγιόγραφα, καὶ οἱ προφῆται, ἅτινα ὥρισεν ἀναγινώσκεισθαι ἢ ἐν Λαοδικεῖᾳ σύνοδος, ἀπὸ τῆς παλαιᾶς διαθήκης βιβλία εἴκοσι δύο· ἀπὸ δὲ τῆς νέας πλουτοῦμεν τοὺς τέσσαρας εὐαγγελιστάς, τὰς πράξεις, τὰς ἐπιστολάς μακαρίου Παύλου, καὶ τὰς καθολικάς, αἷς συνάπτομεν καὶ τὴν ἀποκάλυψιν τοῦ ἡγαπημένου. καὶ ταῦτα μὲν εἶναι τὰ κανονικὰ βιβλία κρατοῦμεν, καὶ ταῦτα ἱερὰν γραφὴν λέγεσθαι ὁμολογοῦμεν.

Ἑρώτησις δ'. Περὶ τῶν εἰκόνων πῶς ὀφείλομεν φρονεῖν;

Ἀπόκρισις. Ὡς παρὰ τῆς θείας καὶ ἱερᾶς γραφῆς διδασκόμεθα, λεγούσης τρανῶς, Οὐ ποιήσεις σεαυτῷ εἰδωλον, οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω, καὶ ὅσα ἐν τῇ γῇ κάτω· οὐ προσκυνήσεις αὐτοῖς, οὐδὲ μὴ λατρεύσεις αὐτοῖς· ὀφειλόντων ἡμῶν οὐ τῇ κτίσει, ἀλλὰ μόνῳ τῷ κτιστῇ καὶ ποιητῇ τοῦ οὐρανοῦ καὶ τῆς γῆς λατρεύειν, κάκεῖνον μόνον προσκυνεῖν. ἐξ ὧν δῆλον ὅτι τὴν ἱστορίαν¹ ἐπίσημον τέχνην οὐσαν οὐκ ἀποβάλλομεν, ἀλλὰ καὶ εἰκόνας ἔχειν καὶ τοῦ Χριστοῦ καὶ τῶν ἁγίων τῷ βουλομένῳ παρέχομεν· τὴν δὲ λατρείαν καὶ θρησκείαν αὐτῶν, ὡς ἀπαγορευομένην παρὰ τοῦ ἁγίου πνεύματος ἐν τῇ ἱερῇ γραφῇ, ἐξουθενοῦμεν· ἵνα μὴ λάθωμεν ἀντὶ τοῦ κτιστοῦ καὶ ποιητοῦ χρώματα καὶ τέχνην, καὶ κτίσματα προσκυνεῖν. καὶ τὸν ἄλλως φρονούντα ἄθλιον ἡγούμεθα, ὡς δεινὸν ἔχοντα σκότος ἐν ταῖς φρεσὶ, καὶ πεπωρωμένην τὴν καρδίαν. καὶ ἦν ἂν κρεῖσσον τῇ Θεοῦ ἐντολῇ ὑποτάσσεσθαι, ἢ ἀνθρώπων πείθεσθαι ματαιολογίαις. ὅπερ ἐν φόβῳ Θεοῦ καὶ ἀγαθῇ συνειδήσει ἐκτιθέμεθα, εἰ καὶ στήσαι τὴν φορὰν κρεῖσσον ἢ καθ' ἡμᾶς εἶναι ὁμολογοῦμεν. οὕτω μὲν ἐγγράφως τοῖς ἐρωτήσασιν ἡμᾶς ἀποκρινάμενοι ἐπεράναμεν, καὶ τὰς ἀποκρίσεις τῇ ἡμετέρᾳ ὁμολογίᾳ συνήψαμεν. δώῃ δὲ ὁ Κύριος τοῖς πᾶσιν ἐν πᾶσιν ὀρθῶς φρονεῖν, καὶ συνείδησιν εἰλικρινῇ.

Ἐδόθη ἐν Κωνσταντινουπόλει μηνὶ Ἰανουαρίῳ α χ λ α. (1631.)

Κύριλλος πατριάρχης Κωνσταντινουπόλεως.

¹ The Latin has "picturam." Both the imitative arts are doubtless included. It is remarkable that the modern Greeks, while they protest against the abomination of image-worship, regard the worship of pictures as lawful, for the Ordinary of Newgate's reason,—because pictures are not specified in the prohibition.

*Various renderings of Passages in the New Testament,
by several of the most distinguished English Trans-
lators.*

No. III.—[Continued from No. LXV.]

LUKE XVI. 2. Give up the business of thy stewardship. Wakef.

6. Take thy bill and sit down immediately and write *it* fifty. Wakef. Take back thy bill, sit down directly, and write one for fifty. Camp. Receive *back* thy bill, &c. I. V. New.

8. And *his* master commended, &c. New. I. V.—the master. Camp. Wakef.

9. Make to yourselves friends of deceitful wealth. I. V. —unjust wealth. New. With the deceitful mammon procure to yourselves friends, who, after your discharge, may receive you into the eternal mansions. Camp. Make to yourselves friends of these uncertain riches; that, when ye die, ye may be received into those everlasting habitations. Wakef.

10. And if ye have not been faithful in what passeth from one to another, who will give you that which is your own. Wakef. —in that which will be another's, &c. New. I. V.

23. And in the unseen state he lifted up his eyes, &c. New. I. V. And in the grave. Wakef. And in Hades. Camp.

25. As Lazarus in the same measure evil things. Wakef.

XVII. 1. It is impossible to exclude snares entirely; but woe unto him who insnareth. Camp. It is impossible that causes of offending should not come, &c. New. I. V. It must be that temptations come. Wakef.

10. We are servants that have done no favor. Wakef. We thy servants have conferred no favor. Camp.

20. The coming of the kingdom of God will not be *seen* by scrupulous observation. Wakef. The kingdom of God cometh not by outward show. New. I. V. The reign of God is not ushered in with parade. Camp.

XVIII. 7. And will not God avenge his elect, who cry to him day and night? Will he linger in their cause? Camp.

8. Nevertheless when the Son of man cometh, will he find such faith in this land? Wakef. —will he find faith in the land. New. I. V. —will he find this belief in the land? Camp.

16. Let these little children come to me. Wakef. Suffer the little children, &c. I. V. New. Permit the children, &c. Camp.

24. How unwillingly will they, that have riches, come into the kingdom of God. Wakef.

30. And in the age that is coming, everlasting life. Wakef.

XIX. 11. And they fancied that the reign of God would immediately commence. Camp.

12. To procure for himself the royalty. Camp.

XX. 16. When the people heard this they said : May no such things come to pass. Wakef. Be this far from us. New. I. V.

20. Who pretended to great righteousness. Wakef. Who feigned themselves righteous men. New. I. V. Instructing them to personate conscientious men. Camp.

38. For they are all, [though dead to us,] alive to him. Camp.

41. Why is it affirmed that the Messiah must be a son of David. Camp.

XXI. 9. But the end is not immediately. New. I. V. Wakef. But the end will not immediately follow. Camp.

13. And this will come to pass that ye may testify unto them. Wakef. And this will afford scope for your testimony. Camp. And this will befall you for a testimony *unto them*. New. I. V.

19. By your perseverance will ye preserve your lives. Wakef. I. V. —preserve ye. New. Save yourselves by your perseverance. Camp.

25. Perplexed by a noise and tossing of the sea. Wakef. Through perplexity at the roaring sea and waves. New. *in marg.*

35. For, as a net, it shall enclose all the inhabitants of the earth. Camp.

38. And all the people used to come to him early, &c. Wakef. And every morning the people resorted early to the temple. Camp.

XXII. 4. Who went and talked with the chief priests and captains of the army about the manner of delivering Jesus up to them. Wakef.

29. And I covenant with you for a kingdom, as my Father covenanted with me. Wakef.

31. 32. Behold Satan hath obtained leave to sift you *all* like wheat ; but I have prayed for thee, that thy faith may not utterly forsake thee : and when at length thou hast turned again, establish these thy brethren. Wakef. —Satan hath obtained permission to sift you [all] as wheat ; but I have prayed for thee that thy faith fail not : do thou, therefore, when thou hast recovered thyself, confirm thy brethren. Camp.

37. For my course is at an end. Wakef. For the things concerning me *will soon* have an end. New. I. V. For the things relating to me must [soon] be fulfilled. Camp.

47. A multitude, with Judas spoken of *above*. Wakef.

XXIII. 27. Women who were bewailing him and beating themselves in sorrow. Wakef.

46. Father, into thy hands I commit myself. I. V.

XXIV. 16. But their eyes were so affected as not to know him again. Wakef. Camp.

18. Art thou alone so great a stranger in Jerusalem as not to know, &c. Wakef. Camp.

25. O! foolish men, and of a heart slow in believing all that the prophets have spoken. Wakef. O thoughtless men, and backward to believe things which have been all predicted by the prophets. Camp.

53. And they did him obeisance. New. I. V. But they fell down before him. Wakef.

John, I. 1. In the beginning was Wisdom, and Wisdom was with God, and Wisdom was God. Wakef. —the word was a god. I. V.

3. All things were made by it. Wakef. All things were done by him. I. V.

4. What was made had life in it. Wakef.

5. The darkness hindered it not. Wakef. —overspread it not. New. I. V. —admitted it not. Camp.

8. 9. To bear testimony of that light; that true light, &c. Wakef.

9. That was the true light, which having come into the world, is enlightening every man. I. V.

10. He was in the world, and the world was enlightened by him. I. V.

11. He came to his own home, and his own family did not receive him. Camp.

14. And the word was flesh, and full of kindness and truth he dwelt among us; and we beheld his glory, the glory as of the only son *who came* from the Father. I. V. And this wisdom became flesh, and dwelt among us, full of favor and truth; and we saw his brightness, a brightness from the Father, like *the brightness* of an only son. Wakef.

21. Art thou a prophet? New.

30. After me cometh a man, who is before me; for he is my principal. I. V.

II. 18. By what miracle dost thou shew us thy title to do these things? Camp.

24. Because he knew them all. Camp. I. V. New. Because all knew him. Wakef.

III. 3. Except a man be born again, he cannot discern the kingdom of God. Wakef. —he cannot discern the reign of God. Camp.

4. How can a grown man be born? Camp.

13. The Son of man whose abode is heaven. Camp.

21. That his deeds may appear: because they are wrought in God. Wakef. That it may be manifest, that his actions are agreeable to God. Camp. That his deeds may be made manifest, that they are wrought through faith in God. I. V. New.

IV. 10. If thou hadst known this kindness of God. Wakef. If thou knewest the bounty of God. I. V. New.

14. Springing up for an everlasting life. Wakef.

20. Do ye say that in Jerusalem is the place where we ought to worship. Wakef.

23. But the time cometh or rather is come. Camp.

V. 4. For an angel at a certain season used to bathe himself. Wakef.

31. Though I bear testimony to myself, is not this testimony true? Wakef.

35. But ye chose to rejoice for a moment only in his light.

Wakef. But ye chose to rejoice for a short time only in his light. I. V.

37. 38. Did ye never hear his voice; or see his form? Or have ye forgotten his declaration, that ye believe not him whom he hath commissioned? Camp. Have ye never heard his voice, nor seen his form? And have ye not his word abiding among you, that on him whom he hath sent, ye believe not? I. V.

39. Ye search the Scriptures, because ye think to obtain by them eternal life. Camp. Ye search the Scriptures, because ye think that ye have in them eternal life. Wakef.

VI. 29. This is the work of God, to believe on *the man* whom he hath sent. Wakef.

32. Moses gave you not that bread of heaven, but my Father; who is now giving you the true bread of heaven. Wakef.

60. This is hard doctrine, who can understand it? Camp. I. V. New. This is a harsh doctrine, who can practise it? Wakef.

63. It is the breath that giveth life; the body is of no use without it. Wakef.

70. Yet one of you is a spy. Camp. —an accuser. Wakef. —a false accuser. I. V. New.

VII. 24. Judge not from personal regards, but judge according to justice. Camp.

26. Do the rulers indeed acknowledge that this is the Messiah? Camp. Are the rulers really convinced that this is the Christ? Wakef.

28. Do ye know, both who and whence I am? Camp. Do ye both know me and know whence I am? I. V. Do ye know me then, and know also whence I am? Wakef.

38. He who believeth on me as the scripture hath commanded him, &c. Wakef.

52. Dost thou also stand up for Galilee? Search, and thou *will* see that *the* prophet is not to arise out of Galilee. Wakef.

VIII. 11. Neither will I be thine accuser. Wakef.

15. Ye judge from passion, I judge nobody. Camp.

23. Ye are of those beneath, I am of those above. New.

37. My doctrine thriveth not in you. Wakef.

46. Which of you convicteth me of falsehood. I. V. Camp.

59. Before Abraham was born, I am he. I. V. Wakef. Before Abraham was born, I am. Camp. New.

12 *Passages in the New Testament, &c.*

IX. 39. For punishment am I come into this world. Wakef.

X. 9. I am the door: through me if any *sheep* enter, it will be safe. Wakef.

18. I have authority to lay it down, and I have authority to receive it again. This commission I have received from my Father.

I. V. I have a commission, &c. This charge I received, &c. Wakef.

30. I and the Father are one thing. Wakef.

XI. 4. This sickness is unto death *only* for the glory of God. Wakef.

10. But if he walk by night, he doth stumble because the light is not in *the world*. Wakef.

16. Must we also go, and expose ourselves to destruction with him? Wakef.

XII. 5. Why was not this ointment, *worth* three hundred pence, sold and given to the poor. Wakef.

6. Because he kept the purse, and used to steal what was put therein. Wakef.

24. It remaineth *but* a single grain. Wakef. I. V. It remaineth single. Camp.

31. Now will this world pass sentence; now will the ruler of this world be scornfully rejected. Wakef.

39. And of their unwillingness to believe, Esaiah had spoken, &c. Wakef.

XIII. 7. Thou knowest not what I am doing now; but thou wilt know when I have done. Wakef. —but thou wilt know presently. I. V.

XIV. 1. Put your trust in God; put your trust also in me. Wakef. Believe in God, &c. I. V. New. Camp.

3. And when I have been to prepare a place for you. Wakef. And after I shall have gone, &c. I. V. Camp. And although I go, &c. New.

7. And ye very soon will know him, and see him. Wakef.

27. *Though* I give not unto you such *peace* as the world giveth, let not your heart be troubled nor dismayed. Wakef.

31. But *this must be* that the world may know, &c. Camp. I. V. And I have nothing now to do but to convince the world that I love the Father and do as he commanded me. Wakef.

XV. 16. I chose you and I placed you *on the vine*, that ye may go on bearing fruit. Wakef.

26. When the advocate is come. I. V. Wakef. When the monitor is come. Camp.

XVI. 1. These things I tell you, that ye may not be ensnared. Camp. These things have I spoken unto you, that ye may not fall off from me. Wakef. —that ye may not offend. New. I. V.

XVII. 1. When Jesus had ended this discourse. Camp. After Jesus had spoken these things. Wakef.

12. None of them is destroyed, but the son of destruction. I. V. New. Not one of them is lost but the son of mischief; whereby the scripture is fulfilled. Wakef. —as the scripture foretold. Camp.

XVIII. 37. Thou sayest *truly* that I am a king. I. V. Thou sayest *truly*, for I am a king. New. *in marg.* Thou sayest *truly*: I am a king. For this end was I born, and for this end I came into the world, that I might bear testimony to this truth. Wakef.

38. What is truth *to me*? Wakef.

XXI. 25. But if they were written every one, I do not think, that the world *even then* would receive the books which should be written. Wakef.

PHILIPPI DE ROMANIS ODE ROMÆ CONDITA.

IN OBITUM ELIZABETHÆ DEVONIÆ DUCISSÆ.

INTERMINATIS imbris, et nive,
Casuque multæ grandinis est gravem
Molita tempestas Aprilem,
Cornua jam reparante Luna.
Et morte sæva Tu quoque frangeris,
HERVEJA proles; BRYSTOLIS aurea,
Quæ in urbe degebas Quirini
Devonidum dominata turres.
Cultrix bonarum scilicet artium
Hic esse noras delicias trium,
Hic exulem a captis Athenis
Pallada repperisse sedem.
Donare versu Te cuperet Maro.
Ecquis Poetâ gratius? . . . Italis
Prædixit ostensum Thalia
Quippe opus eximium Maronis,
Dicente CARO, præcipis elegans
Per cuncta ferri litora; imagines
Addisque perfectas locorum,
Quæ Latium meruere vatem.
Hic Troja, dicunt, hic fuit effera
Deleta nondum Byrsa (pudet!) . Juvat
Errare tam longe; ire Cumas;
Romuleos peragrarè colles.

Cur dempta caris, ELISABETH, negas
 Tellure condi quâ erueras libens
 Tot signa, monstrabasque partem
 Stare Fori monumenta Phocæ?
 O! nulla si Te vincula distinent
 A purpurato, quem sequeris, Sene,
 Jam cujus ornabare cura,
 Ingenio, pietate, fama;
 Ne gloriandam læde modestiam:
 Desiderari se penitus sile;
 Sile, oro, luctatam beato
 Invidiam domuisse letho.
 Cui fata parcent, undique dum ruunt!
 An Cæsarumque et Pontificum manu
 Per sæcla sustentatum iniqua
 Non minuit brevis hora templum?
 Spelunca Pauli, Relligio loci
 Squallet! columnæ semicremæ jacent.
 Vastabat immensum lacunar
 Una levis stipulæ favilla!

II. I. NONAS APRILIS.

C. K.

PUERILIA.

No. VI.—[Continued from No. LXIII.]

Sauli in Gilboa Fragmenta Quædam.

ISACIDUM cladem, ac permista cæde rubentes
 Gilboæ scopulos, et magni funera Sauli,
 Musa, refer, magnumque educe ex ordine carmen.
 Est locus, aërio se tollens vertice collis,
 Fronde virens; creber cursu juga devia torrens
 Præcipiti secat, et spumantia saxa lacessit.
 Mollior in campis, et aprico sole tepescens,
 Terra viret; medius cursu Sunemus opaco
 Volvitur, et facili palmeta interluit unda.
 Castra Palæstini summa fulgentia ripa
 Ductores posuere; sonat per littora clamor
 Militiæ, et niveis lucent nemora omnia velis.

Excierat totas animosa Philistia vires :
 Ac velut, hybernis quum turbida flumina nimbis
 Augentur, subito pariter se gurgite tollunt
 Centum annes, nemorique ferunt segetique ruinam.
 Gazæi venere viri, indomitæque cohortes
 Fertilis Azoti, et quos miserat Accaros ingens,
 Ascalonisque¹ arces, veterique insignia Marte
 Mœnia Golizæ : nec non flaventia rura,
 Montesque, scopulosque, et opaci littora ponti
 Deseruere, novosque avidi subiere tumultus :
 Nec non et pictas vestes, fulgentiaque ostro
 Arma ostenderunt, quos gens Panchæa feraci
 Misit amica solo. Totum regit agmen Achises.

Hæc procul æëria Gilboæ vidit ab arce
 Cissides, strepitusque hominum, fulgentiaque arma,
 Permensamque aciem, et mixtas cum pulvere nubes.
 Jam novus irrupit pavor, et Mavortia torpent
 Pectora ; diversusque hæret, ceu navita, rauci
 Sæpe maris victor, tempestatumque furentum,
 Ignotum si forte ineat mare, protinus ægra
 Explorat vada mente, intractatosque recessus.

Nox erat : adversi tacuerunt murmura montis :
 Gilboæ nemora alta silent : quum Somnus opacas
 Invehitur terras, spargitque papavera curru :
 Fusaque per campum fulgebant arma Iacobi.
 Excutitur stratis, funestaque somnia linquit
 Progenies Cissi, et per vasta silentia vadit.
 Subsequitur spes prima domûs, acerque Mathanas,
 Armorum comes : horrendam caligine sylvam
 Invadunt, magicæque petunt secreta cavernæ.

Est procul, infernis vicinum sedibus, antrum,
 Antrum horrens, scopulosum : immanes undique taxi
 Contristant rupem, et densissima protegit umbra.
 Hanc tenuit Sapphira domum——

(*Quædam desiderantur.*)

Primus squalentes, sociis trepidantibus, umbras
 Ingreditur rex Isacidum, rupemque sonanti
 Explorat gressu. Tenebrosa per atria serpens
 Volvitur innocuus, variisque coloribus ardet.
 Atra riget late scopulis humus : omnia vasta

¹ Hæc et similia νέω μετρικῶ, opinor, condonabuntur.

Nocte silent, nisi qua verum simulantia cœlum
 Sidera flammiferis hinc atque hinc aëra sulcis
 Percurrunt, longisque albescit tractibus antrum.
 At procul, horrendis ubi densior incubuit nox
 Sedibus, infernoque accensa e gurgite tæda
 Vix rupit tenebras, passis stetit ipsa capillis,
 Tristia secretæ vestigans omina flammæ.

Armorum sonitum gladiosque obscura micantes
 Horret anus : hanc imperio, precibusque remistis
 Martius aggreditur princeps, ac talia fatur :

“ Præclara Endoræ proles, cui mira potestas
 Rumpere claustra animæ, et portas reserare barathri,
 Occultas exprome artes, tumultoque recluso
 Maximus assurgat vates, quem mœnia Ramæ
 Celsa tenent, mœstisque dolet populis Iäcobus.
 Regia dona tibi, meritis quæ consona tantis,
 Promitto, et ferri securos vindicis annos.”

Obsequitur Sapphira viro, surgitque sacri vis
 Carminis, et sacro spirant altaria fumo.
 Quum subito trepidare solum, tenuisque sub auras
 Audiri fragor, et variæ volitare figuræ
 Per noctem, nebularum instar, quas æthere toto
 Inde Notus, rapidi hinc agitat violentia Cori.
 Harum unam vocat ad sese : tum cætera retro
 Turba abit, aëriæque petunt Acheronta cohortes.

Constitit ante oculos longævi vatis imago.
 Agnovit vultumque senis, canamque Sæulus
 Cæsariem, et sceptri stellatum pondus eburni :
 Qualis in Isacidûm medio consederat olim
 Concilio, et populi tumidas frænaverat iras.
 Et prior : “ O regni quondam spes unica nostri,
 Æterno dilecte Deo, cui condita rerum
 Ipse Pater, nubemque dedit penetrare futuri ;
 Fare age (namque tuos fines, sacra occupat arva
 Gens invisa Deo ; ipsum me hostile lacessit
 Agmen, et armato circumstat milite Gaza)
 Qui jam finis erit, pater ? aut quæ meta laborum ?”

Dixerat. Ille diu tacitus, tantum ora rogantis
 Obtutu explorat tristi : tandem ore repostas
 Expromit voces, et verba minacia solvit :

“ Nam quis te fati jussit tentare latebras,
 Infelix ? quis sacra Dei, atque arcana supremæ
 Vestigare domûs, vetitasque accingier artes ?
 Non te nulla premit violati noxa Tonantis :

Præmia digna luis scelerum : video æthera opacis
 Horrentem tenebris, video vibrantia late
 Fulmina, et e longo collectam Numinis iram.
 Occultas linquo sedes et sancta piorum
 Regna, ubi secretas valles et amœna vireta
 Innocuum genus incolimus, mediumque tenemus
 Infernas inter sedes terramque virentem.
 Illic volventes restat gens casta per annos,
 Messix adventum opperiens, solemque beatum,
 Qui redimat tenebris, tumuli qui claustra resolvat.
 Huc simul adveni; subitum crebescere murmur
 Aspexi, et vario Manes fervere tumultu.
 Vidi indignantem, dextraque hastile coruscantem
 Hebronis domitorem, et inania bella fremptem.
 Mœrentem vidi Mosen, tristemque Jâcobi
 Progeniem, canique humentia lumina Cissi.
 At procul obscuris Erebi lætantur in antris
 Damnatæ gentes, infestaque murmura miscent;
 Infandusque Cora, et diri Pharaonis imago
 Horrendum strepuere; quatit cava Tartara plausus.
 Obstupui, talesque effudi ad sidera voces :

* * * * *

Linguit triste antrum, divino horrore tremiscens,
 Saulus, et unanimis graditur comitatus amicis.
 Jam primo Titan fulgebat in aëre, jamque
 Purpureo summi radiabant lumine montes.
 Talia dehinc, supera aspectans convexa, profatur:
 “ Magne pater lucis, summa jam te alloquor hora
 Fervidus, et summo moriturus lumine cerno.
 Scis Saulum, nec te nostri latuere triumphî;
 Sæpe meam vidisti aciem, et victricia luce
 Tinxisti tela, et nostro es lætatus honore.
 Nunc idem stratum campo atque extrema gementem
 Cissidem aspicias: non me tamen improba fundent
 Arma virûm; cœlum timeo, victorque Jehova est.
 Non me pigra prement tacitis oblivia pennis
 Defunctum; vario belli insignitus honore
 Per gentes ferar, atque ibo magna umbra per auras.”

Sic ait, et properat gressus, sociosque revisit.
 Jamque adeo campis effunditur agmen apertis,
 Sunemi ad ripas: resonat clamoribus æther,
 Frondeaque innumeris glomerantur littora turmis.
 Isacidum genus omne venit, perituraque bello
 Poscit gens aciem: mediis dux ipse catervis

Hinc atque hinc properat gressus, et ad arma frementes
Instigat cuneos, mediisque in millibus ardet.

[Reliqua ad Palæstinorum victoriam, filiorumque Sauli necem, desiderantur.]

Ac velut aërio geminas duo vertice quercus,
Primo frondentes ævo, et nemora alta regentes,
Quum stravit Notus, aut spumoso vortice torrens ;
Miratur raptamque comam et madida imbre viator
Brachia, præteriti decoris memor, et nova mœsto
Arva petit gressu : sic uno funere fratres
Procumbunt, mixto perfundunt sanguine campum,
Atque uno Manes petiere per aëra cursu.

Obstupuit tanta percussus mole malorum
Cissides : quater exanimos revocare maniplos
Aggreditur, medioque redit quater irritus hoste.
Tunc demum fugit, et paucis comitatus amicis
Devia lustra petit : fugienti incumbere turmæ
Gazæorum acies, extremaque carpere semper
Agmina ; jamque minora ducem, jam pauca sequuntur,
Jam nulla : ingeminant hostes, fatumque propinquum est.
Hic, postquam patrios supremo lumine campos
Respexit, regnumque suum, solum agmine ab omni
Restantem armigerum alloquitur, mortemque requirit.
Ille hæret, jussumque timet scelus : ocius ense
Cunctanti Saulus rapit, atque hæc voce locutus :

“ Ne pete jam vanis animam revocare paratam,
O comes, alloquiis, neu debita fata morari.
Stat cæli satiare iras ; stat claudere dignos
Digna morte dies, propriisque ulciscier armis
Dedecus Isacidûm, atque hosti mea fata negare.”

Dixit : deinde alto pectus transverberat ictu
Fervidus, undantique animam cum sanguine fundit.

DE LEGIBUS METRICIS
POETARUM GRÆCORUM,

QUI VERSIBUS HEXAMETRIS SCRIPSERUNT,

DISPUTATIO:

CONTEXUIT

GILBERTUS WAKEFIELD.

— Det primos versibus annos,
Mæoniumque bibat felici pectore fontem.—PETRON.

[Continued from No. LXVI.]

Sic porro in hymn. Veneris, v. 31. confidentissime refingas:

ΠΑΣΙ Δ' ENI νηοισι θεων —:

pro Πασιν δ' εν inertissimis: ut in hymn. Cer. 319.

Εὐρε Δ' ENI νηῳ Δημητερα κυανοπεπλον:

ubi mea editio præfert horridissima illa Εὐρε δε εν νηῳ: quæ nimis lepidi finalis ν propugnatores sic minus eleganter rescripsissent: Εὐρεν δ' εν νηῳ. Lectorem nihil moror, qui nostras conjecturas exemplis stabiliendas postulat: Εὐνη ενι μαλακῃ, et cognata, frequentissima sunt in Mæonide. Quint. Cal. i. 135. eodem morbo attentari cernas:

Θελγει εν λεχεσσιν —:

legendum ENI: vide Ap. Rhod. ii. 1014. iv. 1071. Ita sanandus restat idem Calaber in iv. 265. Ad Il. I. 200. pro pigrissimis Εἶσεν δ' εν κλισμοισι, quis dubitet rescribere,

Εἶσε Δ' ENI κλισμοισι

quod Apollonio placuit ad iii. 49? Sed has sorditudines, nunc jam certo certius absternas, ineptissimo finali ν acceptas merito venusti referant.

Pariter ad Od. I. 99. ubi pulchre legitur in editis communibus:

Νηυσι δ' ενι γλαφυρησιν —:

Florentina exhibet Νηυσι δ' εν: recte saltem omisso νη. Consimilis inscitia vel incuria errorem invexit, et falsa veri persuasio propagavit, ad Batrachom. 206. ubi legerim, nemine cordato dissentiente:

ΠΗΞΕ Δ' ENI στερνῳ στιβαρον δορυ:

vice Πηξεν δ' εν —. Atque, dum ibi sumus, odiosissimum hiatus obturemus, ad v. 247. ubi mea habent exemplaria ποδα ακρον. Scribo:

Τρωξαρτης δ' εβαλε Φυσιγναθον es ΠΟΔΟΣ ακρον:

ut δρνος ακρα Theocritus, xv. 112. et ακρον κυκλου verus Homerus

Il. Ψ. 339. ad quem e diverticulo redimus in viam. Il. Δ. 138.

Ἦ οἱ πλείστον ἐρυτο, δια προ δε εισατο και της.

Manifestissimus est erroris versiculus. Scribe tantummodo, literis curatius dispertitis, Δ' ΕΕΙΣΑΤΟ· et omnia evadent emendata. Compares autem O. 415. Ad ver. 265, lege, Τον δ' ΑΥΤ' Ἰδομενεὺς· ut N. 221. 311. unde pari modo corrigas v. 259. ibidem, Z. 321. Θ. 55. cum aliis compluribus Homeri locis: ut et Quint. Cal. iv. 17. 33. vi. 157. 283. xii. 256. et alibi, tam in eo, quam cæteris.

Οὐτ' ἀρὰ ἔρκεα ἰσχει ἀλῶων ἐριθηλεων· E. 90.

Quid autem? anne mecum tandem, lector! nauseare occæpisti has cumulas sordes librariorum, quarum vix centesimam partem nunc in animo est ex hoc Augeæ stabulo eluere? Cum SUPREMO NUMINE posthac graviter emundabimus. Interca versum positum ita purges:

Οὐτ' ἀρὰ ἔρκεα Θ' ἰσχει ἀλῶων ἐριθηλεων.

Levis opera est, sed efficacissima. Locum adeas, ac videbis omnia inter se convenientia: οὐτ' ἀρ τε, οὐτ' ἀρ θ': componas velim Δ. 186, 187. Z. 147. Eadem macula Oppiano insidet, cyn. iii. 398.

Δη τοτ' ἐμῆσατο τοια· θοας Τ' ἐφριξεν εθειρας,

Και τ' οπισω νῶτοισιν—κ. τ. λ.

Vulgo perperam θοας θ': confer iv. 16. 18.—Editum invenio:

Δος δε τε μ' ἀνδρα ἔλαιν —: ver. 118.

Mendose procul omni controversiâ. Simplex est medela, quæque adeo arridet nobis præ ἀνερ' ἔλαιν, minime insalubri:

Δος δε τε μ' ΑΝΔΡ' ἘΛΕΕΙΝ —.

Satis emirari nequeo receptam scripturam ad Z. 123.

Τις δε συ εσσι, φεριστε, καταθιητων ανθρωπων;

Haud mora, γε interponamus: Τις δε συ Γ' εσσι. Hoc certissimum: vide Il. Δ. 34. E. 130. 238. 350. K. 237. Α. 786. et ubi non? Interstitium non aliter probe compleas ad Il. Α. 393. Α. 786. O. 247. Ω. 387. cum aliis Homeri locis, quos longum foret singillatim coram sistere, quum proprio Marte lector pro re natâ nullo negotio jam sit eos in recto talo collocaturus.

Interea caveat aliquis, ne duplici γε in primo corrigendorum illorum versuum obloquatur: hæc enim repetitio a consuetudine vel castissimorum poëtarum minime abhorret:

Αλλα συ Γ', ει δυνασαι ΓΕ, περισχεο παιδος ἑνος.

Exemplo sit Aratus, antiquo colore carminum artifex longe sincerissimus; qui sic phænomena sua clauserit:

Ἡ νυκτος, μετρον Γ' ηε πλοου αγγελειε·

Παντη γαρ τα ΓΕ πολλα θεοι Γ' ανδρεσαι λεγουσι.

Non alio remedio præsentiore opituleris depravato versui in Il. X. 86. qui tamen, opinor, nemini editorum scrupulum injecit:

Σχετλιος· ει περ γαρ σε κατακτανη, ου σε τ' εγω γε
Κλαυσομαι εν λεχεεσσι, φιλον θαλος, ὃν τεκον αυτη,
Ουδ' αλοχος πολυδωρος.

Mihi est in omnium exploratissimis, vel rescribendum, *ου σε Γ' εγω γε* vel, manentibus his, uti vulgo reperiuntur, *ΟΥΤ' αλοχος*: neque, quum utraque emendatio sit facilis et elegans, dixerim sane, utra præferri debeat. Vide Φ. 266. Idem statuam de Od. Λ. 443.

Αλλ' ου σοι γ', Οδυσεν, φονος εσσεται εκ ΓΕ γυναικος.

Vulgo ineptissime, *εκ τε γυναικος*. Similiter hiatus est occludendus in Agathiæ epig. Anth. Steph. p. 223. ver. 4. et extra controversiam ad Od. O. 318. *Ἑρμειας Γ' ἐκητι*: v. T. 86. Hoc levamen laturus eram Ap. Rhodio, ii. 621. 755. ex v. 253. 297. ibidem, sed occupavit Brunckius, quo nemo omuium liberiore manu et feliciore spurcitas librariorum depurgavit: oblitus tamen sui est ad i. 902. Denique, non alio ramento se concinnari patietur in Od. Z. 151. inficetissimus hiatus:

Αρτεμιδι σε Γ' εγω γε, Διος κουρη μεγαλοιο —.

Libri nihil inter *σε* et *εγω* interseminavere.—Il. H. 448:

Ουχ ὄραας δ', ὅτι αντε κερηκομωωντες Αχαιοι —.

Hunc etiam hiatum prorsus impermissum dico, atque extra confabulantium librariorum cathedras inauditum. Ad aliam normam suus poëtæ versus redintegrandus est:

Ουχ ὄραας δ', Ὁ ΤΟΙ αντε —.

Sic Θ. 140. ut exemplo simplice defungar:

Η ου γινωσκεis, ὁ τοι εκ Διος ουχ ἐπετ' αλκη;

Neque adversari tamen vehementer ausim, quamvis emendatio præposita apud me præpolleat, si voces dividas: *Ουχ ὄραας δ', ὁ τι αντε*: et pariter Od. T. 72. quum diffiteri nequeam, *Ἰόνις* poëtis, uti comicis tragicisque, interdum hoc videri placuisse: sic Il. E. 465. Z. 335. (ubi malim *τοι*: v. Γ. 65. *Ου τοι*: Apuleius tamen in apol. 5. ed. Pric. citat *Ου τι*: tam lubrica est in tantillis aberratio!) Od. I. 339. K. 246. E. 487. Arat. phæn. 685. ubi γ' intro-mittam: Q. Cal. v. 579. 587. vii. 338. in quorum nonnullis exemplis rectius forte *τοι*, ut mavelim Il. A. 298. Od. I. 27. confer Hes. opp. et d. 106.—Et profecto haud invitus eliminem otiosum illud δ', ad specimen consentaneum in Od. P. 545. quo lector se recipiat.

Ὡς ἐπετελλ' ὁ γερων· σν δε ληθεαι· αλλ' ετι και νυν

Πανε, εα δε χολον θυμαλγεα —: I. 260.

Refinge, ΠΑΥΕ', pro *πανεο*, ut recta linguæ ratio pariter depostulat. Duplex vitium contaminat Λ. 109.

Αντιφον αν παρα ουs ελασε ξιφει, εκ δ' εβαλ' ἱππων.

Adest, qui labem facilliter abstergeat. Reponimus:

Αντιφον αν παρα Τ' ουs ελασε ξιφει, εκ Τ' εβαλ' ἱππων.

In B. 198. geminam germanam constructionem contempleris. Me quidem non fugit, Brunckium, virum præcellentissimum, et cui Græcorum literarum amatores reverenter assurrexerimus, ad Apoll. Rhod. i. 1191. et alibi, ea affirmavisse, quæ meas emendationes ex parte minus necessarias evicissent; sed affirmavit neque cogitate satis, neque accurate, linguæ genio scilicet reclamante: quod suo tempore nos puriter enucleabimus.

Καιομεναι τε δεται, τας τε τρει, εσσυμενος περ : Λ. 553.

Omnino rescripserim ΤΡΕΕΙ· et similiter ad P. 663. vide Φ. 288.

Aliâ viâ nolim exstirpare vitium ex Il. Φ. 362. ubi vulgo ξει :

Ὡς δε λεβης ΖΕΕΙ ενδον, επειγομενος πυρι πολλῳ.

Interibi Theocritus procul dubio, ad ix. 19. eâdem revalescet medicinâ :

Εν πυρι δε δρυϊνῳ χορια ΖΕΕΙ, εν πυρι δ' αναι

Φαγοι χειμαινοντος —.

Levissimus est error calami ad Ξ. 240. sed versui non levis facta est injuria :

————— Ἡφαιστος δε κ' εμος παῖς αμφιγυηεις

Τευξει ασκησας :

scribe Τευξεί, pro Τευξειε : et vide Od. Θ. 177.

Τον δ' ὁ γερων Φυλας ευ ετρεφεν, ηδ' ατιταλλεν : Π. 191.

Fœda depravatio : legendum, εὔ Τ' ετρεφεν : quo nihil certius.

At enim, cum sisto tibi, lector φιλομῆρε ! ver. 404.

————— εκ γαρ πληγη φρενας, εκ δ' αρα χειρων

Ἦνια ηἵχθησαν

versiculum tibi sisto neque incautis neque imperitis digitis contingendum. Ulcus ei penitus resedit, quum glossa primum videatur legitimam vocem de loco exturbasse, deinde porro alteram necessitas poëticarum legum immutasse. Fortassis haud procul a veritate aberraverim, si culpam ita compescuerim :

————— εκ δ' αρα χειρων

Ἦνια ὍΙ ΗἸΧΘΕΝ —.

Sin alius doctior et felicior conjecturæ meliorem emendationem vitio valebit admovere, nos nostram liturâ patientissime obducemus.

Gemella est constructio in Γ. 367.

————— εκ δε ΜΟΙ εγχος

ΗἸΧΘΗ ΠΑΛΑΜΗΦΙΝ ετωσιον —.

Maximam partem consilium vitiorum prudens nunc prætereo ; et profecto sordium colluvies multis de seculis in σοιδοπολων οχ' αριστον acervatim cumulata mihi fastidium molestissimum ciet, dixerim, an acerbissimum dolorem ? Sed enim saltuatim omne spatium conficiamus.

Αλλ' ου πως ετι ειχε· σακεσσι γαρ ερχατο παντη — : P. 354.

Nisi telum magis penetrabile tibi sit in pharetrâ reconditum, cave nostrum hebetudinis incuses. Non infeliciter hoc jaculo collineem :

Αλλ' ου πως ΕΤ' ΕΧΕ· ΣΑΚΕΕΣΣΙ γαρ —.

At enim aliud tibi monstrum excitabimus ; monstrum, ut ait ille cothurnatus vates,

————— απλατον θρεμμα, κάπροσηγορον :

ex Il. Σ. 4. ubi res cautius administranda :

Τα φρονεοντ' ανα θυμον, ἃ δη τετελεσμενα ηεν.

Reformandum arbitror, neque incommode : ΤΕΤΕΛΕΣΜΕΝ' ΑΡ' ηεν : unius literulæ interpositu, quum ῥα et αρα per totum poëma

τῷ δὲ, pedissequæ fideles, ancillentur. Quod hodiernorum sensibus accommodatius videri poterat,

ΤΟ φρονεοντ' ἀνα θυμον, Ὅ δὲ ΤΕΤΕΛΕΣΜΕΝΟΝ γεν.
non ausim commendare, quia nimietate mutationis peccat, et probabilitatis quidem fines transilit. Inferius, v. 596. habes,

οἱ δὲ χιτώνας

Εἶατο εὐνητους, ἦκα στείλβοντας ελαιῷ.

Quidnam et hoc quoque portentosius? Legerim:

οἱ δὲ χιτώνας

ΕΙΑΤ' ΕΥΝΗΤΟΥΣ.

At, quum nihil mihi sit antiquius, quam morosorum cavillationes prævenire, quibus hæc vis liquidæ, vocalem literam porrigentis in mediâ dictione, forsitan displiceat, en! ovum huic ovo simile, in Π. Ω. 580.

Καδδ' ἐλειπον δυο φαρ', εὐνητον τε χιτώνα.

Eâdem operâ tibi succedet res in Od. Φ. 218. ubi detestabilis aperitur in vulgaribus editionibus hiatus:

Ὅφρα Μ' ΕΥ' γνωτον, πιστωθητον τ' ἐνι θυμῷ.

Nec minus in Q. Calabro, iii. 189.

Ω φίλοι, εἰ ετεον μοι ΑΡΗΓΕΤ' ΕΥΜΕΝΕΟΝΤΕΣ.

Editi dissolutissime, ἀρηγετε ευμενεοντες: ut rursus, xiv. 553. nam editum invenio, ευτ' ἐπὶ ἀκρην:

Ἀλλοτε μὲν φορεεσκε πελωριον, ΗΥΤ' ΕΠ' ἀκρην

Ουρεος ὑψηλοιο δι' ἡeros—.

Ad T. 288. erit forte, qui geminatâ liquidâ non absurde rem componere aggrediatur:

Ζῶον μὲν σε ελειπον ἐγὼ κλισιηθεν ιουσα·

sed unice verum est et Homerei gustûs id, de quo nosmetipsos persuasissimos habemus, literulæ interjectio, σε Γ' ελειπον: vide Π. Υ. 187. X. 352. Od. A. 223. 386. B. 275. Θ. 488.

Θηκε, γυναῖκα ἀγεσθαι ἀμνημονα —: Ψ. 263.

O! dura criticorum et editorum ilia, quæ has quisquillas concoxistis, quales vel suilli stomachi voracitatem nauseabundi aversaturam speravisset. Duæ literæ gemellas eliserunt. Sic resarcias manu lenissimâ scissuram:

Θηκε, γυναῖκ' ΑΓΑΓΕΣΘΑΙ ἀμνημονα —.

Ejusdem libri v. 441. vitium non ferendum exhibet:

Ἀλλ' οὐ μαν οὐδ' ὥς ἀτερ ὄρκον οἰση ἀεθλον.

Homerus dedit ὈΡΚΙΟΥ. In Odysseiam transeo:

πατηρ τεος, εἰ ετεον γε

Κεινον ἐκγονος εσσι: Γ. 123.

Rescribe, Κεινον Γ' ἐκγονος: ut B. 274.

Εἰ δ' οὐ ΚΕΙΝΟΥ Γ' ΕΣΣΙ ΓΟΝΟΣ καὶ Πηνελοπειης:

et alibi sæpissime cum hoc pronomine. Mox, v. 290.

Κνῦματα τε τροφοεντα, πελωρια, ἰσα ὀρεσσι.

Vero simillimum fuerat ἰσ' ὀρεσσι: sed eam formam nominis in

purioribus poëtis non inveni: tutius ergo reposuerimus, *ισα Τ' ορεσσιν*: ut Θ. 580. *ινα Τ' ησι* ubi vulgo cernitur hiatus. Haud repugnem *ιν' εησι* præferentibus; sed formula *ινα τε* perquam familiaris reperitur, et apographorum lineis minus discrepat.

Θυγατρι ιφθιμη Λαιστρυγονος Αντιφαταο: K. 105.

Errorem habes ingratisimum; nam, ut de hiatu taceam, noster non temere, nec libenter, sed necessitate compulsus, vocalem corruptum ivisset ante consonantes duas in eâdem dictione. Emen- des igitur, ΘΥΓΑΤΕΡ' ιφθιμη: ut scriptum invenias ad O. 363. Procul dubio illa literæ ι elisio in casu tertio, de quâ supra nonnihil egimus, librariis displicuit, et immunditiam aspersit versui: sed adeas E. 62. M. 88. N. 289. P. 324. Il. K. 277. Si tales hiatus probi essent et legitimi, Mæonides, qui dactylos amabat, et consonantes dense concurrentes a carmine studiosissime molitus est, ad Od. A. 157. extra litem dedisset, *Αγχι εχων κεφαλην* non, *Αγχι σχων*: cui rei sane infinita propalam offeruntur testimonia. Hæc inscitia corruptit etiam Π. 469.—*επος ση μητρι εειπεν*: nam vere reponas ΜΗΤΕΡ' εειπεν. Possis probare, si Homerum probe cognitum habueris, *επος ση ΜΗΤΕΡΙ ΕΙΠΕΝ*: tametsi prior via planior et apertior.—Ad H. 256, *ηδε εφασκε*: certissima sanatio est, *ηδε Μ' εφασκε*: nec minus certa ad Ψ. 335. *ηδε ΕΦΑΣΚΕ*.

————— και μοι επειτα

Τηλεμαχον εταρω τε κασιγνητω τε εσεσθον: Φ. 216.

Græca poësis nihil hujuscemodi, mihi crede, patietur, neque agnos- cet proprium. Sigma gemines, et reponas, *κασιγνητω τ' εσεσθον*.

Και δη οι Μεντωρ μεν εβη κενα ευγματα ειπων: X. 249.

In promptu est rescribere, *KENE' ευγματα*.—Ω. 350.

Ζευ πατερ, η ρα ερ' εστε θεοι κατα μακρον Ολυμπον.

☛ Certissima erit restitutio, *η ΑΡ' ερ' εστε*: quâ ratione, uti jam video, Moschus est tractandus, in iv. 4.

Η ΑΠ' ΟΤ' αλγεα πασχει απειριτα παιδιμος νιος —:

quod in certissimis poni debet pro vulgato, *Η ρ' οτι αλγεα* —. Mox, ad v. 400.

Ουδε τ' οιομενοισι, θεοι δε σε ηγαγον αυτοι'

probabiliter scribas in priore membro versûs, probabilius in pos- teriore, ad hunc modum:

ΟΥΔ' ΕΤ' οιομενοισι, θεοι δε Σ' ΕΣΗΓΑΓΟΝ αυτοι.

Pariter fere ad v. 465.

————— αιψα δ' επειτ' επι ΤΕΥΧΕ' ΑΝΕΣΣΕΥΟΝΤΟ.

Vulgo, *τευχεα εσσευοντο*: videas Il. Α. 458. Ex utroque loco facilis erat unius literulæ obcæcatio; quæ Nonno contigit, Dionys. ii. 650. similem per incuriam:

Και ταμη κοσμοιο, παλιγγενης φυσις υλης,

Ρηγνυμενης κενεωνα ΚΕΧΗΝΟΤ' ΑΝΕΙΠΞΕΝ αρουρης:

ubi impressi mendose, *κεχηνοτα ειρξεν*. Hymnis Homericis non immorabor propter meorum exemplarium in hac solitudine pauci-

tatem, et ne fortassis, doctissimi viri cogitationes meas si præcepisse reperientur, actum agam. Unum et alterum exemplum e poëmate nuper erudito orbi feliciter ex parte recuperato, finem facient.

——— δη γαρ μεγα ἄζομαι, ηδ' ελεαιρω : hym. Cer. 76.

Repono verissime, ΜΕΓΑΛ' ἄζομαι. Magna est harum vocum confusio in Iliade. Hoc ægrotat morbo Q. Calaber, i. 21. ubi intueberis, reponendo

Και ΜΕΓΑΛ' αἰδομενη στρυγερην και αεικεα φημην

vice μεγα, (vide v. 641. ii. 220. ibidem) eum revallescere. Infra, v. 194.

ΑΛΛ' ακεουσα εμιμνε, κατ' ορματα καλα βαλουσα.

Quæ inficitiæ! Conjecturâ haud ambigendâ emendemus: ΑΛΛ' ΑΚΕΟΥΣ' ANEMIMNE —. Atque hactenus aperturis Homericorum carminum coagmentandis lepidos antiquarum Venerum amatores demeruisse contenti erimus nunc jam. Pauca percurramus in Hesiodo. Opp. et dier. 166.

Τοις δε διχ' ανθρωπων βιοτον και ηθε' οπασσας —.

Homero vocabulum ηθος digammon literam adsciscitur, Hesiodo non item, quantum ex locorum collatione pateat. Inseras igitur conjunctionem: βιοτον ΤΕ και ηθε' —: v. Ap. Rhod. ii. 1238. Quo fulcimento nimirum loci numero carentes sunt adjuvandi; neque enim alium quemlibet errorem delirantes scriptorum librariorum styli insanius erraverunt. Vide ver. 67. 78. 523. Theog. 230. Sic infra:

——— κλαιουσα πολιν ΤΕ ΚΑΙ ΗΘΕΑ λαων: v. 220.

Quæ loca quoniam extra dubitationem jaceant, mendæ postulant Theogon. 66.

Μελπονται παντων τε νομους και ηθεα κεδνα.

Scribe, και Τ' ηθεα: ut in ver. 3. 5. et aliis hujusce poëmatis. Interstitium non aliunde sartum dederis, ibid. v. 909. nisi malis Εὐφροσυνην. Ad v. 902. τε post Δικην perperam omisum in schol. Pind. Ol. xiii. 6. ut τε ex Hom. Il. Γ. 33. ad schol. Arat. phæn. 53. et ex Od. K. 86. ad eadem schol. in ver. 60. adeo ut in hoc genus correctionibus inferendis quiddam pauxillulum nobis videamur arrogare. Ita redintegres Manethona, i. 204. ii. 274. iv. 76. 118. 445. v. 65. vi. 473. 536. 688. 751. et alios locos patoribus profundis dehiscentes. Ad ejusdem iii. 330. vulnus adactum est gravius, et ἐρπυστικωτερον:

Εἰ δ' Ἀρης συνιησιν ὄμον καλῇ Κυθερει,

Ὕβρεις τε λεχεων και αλλοτριων ὑμεναιων

Γινονται —.

Sic malum secundi versûs reprimas:

ὙΒΡΙΣΤΑΙ λεχεων ΤΕ και αλλοτριων ὑμεναιων —.

Neque medicinæ simplicis indiget iv. 60.

Ἦν δε Κυπρις μεροπων ὠροσκοπα φεγγεα λευσση,

Αἰμυλίου τευχει και ευμουσους κατα μοχθους.

Tentabam, partim certus, partim dubius sententiæ;

Αιμιλίου τευχει ΤΕ και ευμουσους ΚΑΛΟΜΟΧΘΟΥΣ:
quam rationem dissolvendæ vocabuli particulæ, εὔμουσους, neque ipsam imperitiæ postulandam, pulchre antepono. Idem fer auxilium, nobis fidejussoribus, Apollonio Rhodio, ii. 762. ubi nihil vitii vel ipse Brunckius subodoratus est: quod unum argumento sit idoneo, quam nullis oculis etiam eruditissimi viri res, quas agitamus, exploraverint. Conferas ibid. i. 20. unde corrigas Q. Cal. vii. 233. Idem quoque vice triplici ferendum est auxilium Marcelli Sidetæ fragment. apud Fabricii bibl. Græc. tom. i. p. 15. versibus utique 7. 14. 74. Simile quarti versûs debonestamentum hac emacules emundatione:

Ὦν ΤΟΙ ἐγὼ πληθύν, ἡδ' οὐνομα, παντ' ἀγορευσω.

Ope pari benefeceris etiam nitidissimo scriptori Dionysio, perieg. 705. 925. nec non Hom. Od. B. 230. P. 39. Hesiod. Theog. 10. 64. 148. Orph. Arg. 1141. 1211. vide modo v. 1323. Oppian. hal. i. 93. nec minus opituletur idem medicamentum Tryphiod. 590. Quint. Cal. ii. 363. 486. iii. 475. (ut Il. T. 285.) 620. v. 240. (confer Od. I. 515.) vi. 296. vii. 233. x. 277. Arat. dios. 292.

Ad Hesiodum redeo. Hiatus in opp. 703. recte sarcivî dudum ex collatione Hom. Od. O. 356. ad v. 711.

——— δειλος τοι ἀνὴρ φίλον ἀλλοτε ἄλλον

Ποιεῖται —:

certissimum est ΑΛΛΟΘΕΝ ἄλλον. In Scuto, v. 195. legis:

Διφρῶ ἐμβεβαως:—

verum minime pœnitebit editorem futurum reposuisse Διφρῶ ΕΠΕΜΒΕΒΑΩΣ. Te recipias ad Il. P. 609. Od. Δ. 717. Ap. Rhod. ii. 1144. Quint. Cal. vii. 466. 479. Pind. Nem. iv. 47. Nonn. Dionys. ii. 699. et in primis vv. 324. 394. hujusce Hesiodæi carminis. Nonnulli codices tam Homeri quam Æliani de animm. vi. 6. similiter peccant in Il. M. 52. exhibendo.

Versui in Theogon. 297. transpositione mediceris:

Σπῆϊ ἐνὶ γλαφυρῷ —:

nam poëta posuit hoc ordine: Ἐν σπῆϊ γλαφυρῷ quo apud Homerum legitur, Il. Σ. 402. Od. B. 20. ad v. 369.

Τῶν ὀνομ' ἀργαλέον παντῶν βροτὸν ἀνδρὰ ἐνίσπειν:

Legendum aio, ΑΝΕΡ' ἐνίσπειν. Versus tertius epig. Damageti in Anth. Steph. p. 201. eundem auxiliatum sibimet depostulat.— In v. 373.

Ἀθανάτοισ τε θεοῖς, τοῖς οὐρανὸν εὐρὺν ἔχουσιν·

appende tantum vocabulo tertio literulam, ΘΕΟΙΣΙ: ut Od. Δ. 479.—Alia nonnulla prætermitto.

In Arati phæn. 34. Ἀντρῷ ἐγκατεθέντο: possis rescribere, Ἀντρῷ τ'. sed elegantius habuerim, Ἀντρῷ ΕΝΙ ΚΑΤΕΘΕΝΤΟ. Ad v. 45. ποταμοὶο ἀπορρῶξ, interpone γ': quale scilicet est rivi flumen. In dios. 127.

Ται δε κατερχομενου νεφελαι και οιχομενοιο — :

commendare possem, huic poëtæ congruenter, και Τ' sed aridet magis : και ΑΠΟΙΧΟΜΕΝΟΙΟ, ut elegantius, nec minus vero simile. Ibid. v. 270. certissime introducas εν in initio versûs :

Ὡρη ΕΝ ἐσπεριη κρωζη πολυφωνα κορωνη.

Legimus in Orph. Arg. 407.

——— περι γαρ με επηλυθεν αιδως,

Ὅπλοτερον γεγαωτα γεραιτερῳ ισοφαριζειν.

Diu me labefactabat hic versiculus, et pene ad incitas redexit : tandem persensi enallagen casuum satis usitatam scribas ludificasse, et corruptelam importavisse : de quo schemate consulas editores ad Apoll. Rhod. i. 356. et Dorville ad Charit. p. 269. im. nov. edit. Legendum utique :

——— περι γαρ ΜΟΙ επηλυθεν αιδως.

Eundem ad modum inferius, vv. 818. 819. ille scriptor casus variavit. Ibid. v. 511.

Μηνη δ' αστροχιτων επαγε μελαναυγεα ορφνην —.

Quis non jure viris eruditus obstupescat, somniculosas hoc genus aberrationes scribarum sine animadversione ac suspitione transeuntibus? At enim non actum agere nobis allubescit : probe emaculavimus locum in commentariis Lucretianis, ad v. 522.

Αργος εὐμελις Φριξον παῖς, ὃν ῥα ετικτε

Χαλκιοπη : ver. 859.

Rescribas : ὃν ῥα Τ' ετικτε quod pro ὄντε ῥα ponitur, ut apud alios optimo stylo poëtas creberrime. Hoc enim mitioris operæ paullo, quam ὄντ' ἀρ' ετικτε.

Ουδε τις εγνω ἦσιν ενι φρεσιν, οὐ ποτ' ἀρ' εσμεν,

Ει μη εσχαιταις ακαλαρῶσου ωκεανοιο

Λυγκευς εισενοησεν : v. 1185.

Vero confine putem : Ει μη ΕΠ' εσχαιταις.

Αντρον δ' εισεπερησα περικλυτον, ενθα με μητηρ

Γεινατο εν λεκτροις μεγαλητορος Οιαγροιο : v. ult.

Te rogatum velim, lector lepide ! an unquam oculi tui turpiorem carminis exitum conspexerunt? Quivis Græculus reponendum cernet ΓΕΙΝΑΤ' ΕΝΙ λεκτροις. Atque de hac instauratione nemo litigaverit. Multa his affinia nos superius agitavimus. Idem de lapp. 498.

Μετρω δ' ὅς κε μιξειε ῥοδοεντι ελαιῳ —.

Tam fædo hiatui Musgravium et Tyrwhittum non obhæsisse ! Usque adeo nimirum visa sunt hæc deliramenta pulchre legitima et conciinna eruditorum choro. Ægre tu loco satisfeceris, nisi rescribas ῥοδοεντος ελαιου. Ver. 646.

Δη τοτε αμβροσιοιο κατειβομεναι φορεοντο —.

En ! aliud longe portentosissimum, itidem criticis inobservatum ! Lego τοτε Γ' αμβροσιοιο. Adeas Od. X. 186. Ap. Rhod. iv. 1400. 1477.

Oppianus in halieut. ii. 342. maculâ inquinatus exhibetur, quæ lectorem incuriosum et ἀδοκιμον haud dubie latuerit.

Ἰσχει δ' ἐμπεφυώς, χάλκειν ὥστε πυραγρῇ —.

Fallitur, neque emunctæ naris est, cui virtus aspiratæ literæ in talibus satisfecerit. Edicimus rescribendum honestissime ac verissime:

————— ΧΑΛΚΗΪΗ ὥστε πυραγρῇ.

Hinc origo diluceat var. lect. χαλκῆη.

Σχετλιε, εἰ κε δη με —. Ap. Rhod. iv. 376.

Et sagacissimus mortalium Bentleius, et accuratissime doctus, non ea inemendata præterisset, (videas eum modo ad Callim. hymn. Apoll. 67.) qualia Piersonus, Ruhnkenius, Brunckius, levi pede transiliunt, subjacentis scabritiæ securissimi; adeo ut identidem subsistere soleam, atque mirabundus mecum mediter, quales demum metricas licentias sibi finxerint primarii in re criticâ viri, meæque laudis non indigentes. Poëtæ purissimi castigatissimique non prius quiescere manes valebunt, quam piaculum librariorum expiemus resuscitando confectam vocem ΣΧΕΤΑΙΟΣ; quam exscriptores, pro suâ inscitâ et importunitate, cum usitatore casu mutaverunt. Hujusce formæ, atque etiam hujusce vocis, certus auctor est Heliconiadum comes dilectissimus in Il. X. 41. 86. Eandem ignorantiam video affricasse Quinto Calabro scabiosam porriginem, in iv. 103. poëmatis non injucundi, et ad alia meliora corrigenda fructuosissimam operam navantis; quod proinde suo tempore, εἰν ὁ Θεὸς ἐθέλη, nostris vigiliis excultum in manus hominum prodibit.

Ω ΦΙΛΟΣ, εἰ εἰτεον Θεῖς ἐρχεται —.

Vulgo φιλε. Vix necesse est fulturam exemplorum huic emendationi accedere: adi tamen Il. Δ. 189. Od. Γ. 375. hymn. Merc. 202. Noster, ad iii. 114. vi. 388. commune Apolloniū infortunium expertus est, Σχετλιε pro Σχετλιος: atque adeo manu parili corrigendus.

Idem Apollonius in præcedentibus castigandus, iii. 745.

Νυξ μὲν ἐπεὶ ἐπὶ γαίαν ἄγε κρεφάς· οἱ δ' ἐνὶ πόντῳ

Ναῦται εἰς Ἑλικὴν τε καὶ ἀστέρας Ωριωνος

Ἐδρακὸν ἐκ νηῶν.

Meritissimum editorem his quoque indormientem et demiror et indolesco. Tantum criticum non properanter rescripsisse indignabundum ΝΑΥΒΑΤΑΙ! Corruptela ναῦται, quam nobis librarii passim obtrudunt, in ναῦται eliquata est, et pessum dedit versiculum. Idem heros partim recte, partim prave, rem administravit ad iv. 465. Recte, quod πυκνίνοιο improbaverit; prave, quod ignaviorem et remotiorem dictionem ἐξάλτο importaverit. Quod unice venustum est, nos extemplo depromemus:

Ἀντικά δ' Αἰσονίδης πυκνίου ἈΝΕΠΙΑΛΤΟ λοχοιο.

Πυκνίου semel deducto in πυκνίνοιο, ut scriba suis auribus bellissimo

tinnitu πυκνιοιο λοχοιο lenocinaretur, verbum non longo post tempore detruncationem passum est, ut versiculo quadraret. Confer ii. 825. iv. 873. II. Ψ. 694.

Nicandrum breviter tractabimus: Alex. 357.

Οἴητ' ἐξ ὕμενων νεαλῆς ὑπο οὐθατι μισχος —.

Repone, ὙΠΑΙ οὐθατι. Hoc promptissimum: re verà tamen mavelim, et similis veri putem, νεαλῆς ΤΙΣ ὙΠ' οὐθατι. Quam facile finales literæ præcedentis vocis, ΗΣ excludere poterant simillimas ΤΙΣ, nemini obscurum esse debet. Theriac. 282.

Σημα δε τοι δακεος αἰμορρόν αυτικ' ενισπω.

Sic plane, uti sponte conglutinaueram hunc hiatum, postmodum conglutinatum reperi in Etym. Magno, p. 245, 37.

Σημα δε τοι δακεος ΑΙΜΟΡΡΟΥ αυτικ' ΕΝΙΨΩ.

In v. 657. ἦδε ορεινον; immittam τ', ut ille alibi. Interea, Brunckio ad Apoll. Rhod. iv. 796.

Αλλ' εμε αἰδομενη και ενι φρεσι δειμαινονσα

pene inducor, ut Homereum illud, Ω. 201. inclamem:

Ω μοι, πη δη τοι φρενες οἰχονθ', ἥς το παρος περ

Εκλε' επ' ανθρωπους;—

Versiculum scilicet, neque dis neque hominibus ferendum, nobis vir magnus propinavit. Illud τε haud dubie vitiosum, quod tamen hiatûs deformitati quis non facile antetulerit? Scribendum, longe verissimâ emendatione, Αλλ' εμε Γ' αἰδομενη: huic enim particulæ cum pronominibus, ut alibi inculcavi, amicissima est consociatio. Feditas eum non abluta deturpat iv. 1283. pari maculâ:

— — — — — ὅστε βωων κατα μυρια εκλυσεν εργα.

Elegante et probabili conjecturâ poëtam emundabimus:

— — — — — ὅστε βωων κατα ΜΥΡΙ' ΑΠΕΚΛΥΣΕ εργα.

omissâ finali ν: nam ille scriptor passim in numero multitudinis nomen εργον tractat, quasi digammos ei præfigeretur: quod non inutile fuerit observavisse. Oppian. hal. i. 575.

— — — — — κεινον χολον, ὃν περ ὀδιτης

Ατρεκως, εσιδων μιν, ΑΠΕΚΛΥΣΕΝ ὕδατι λαβρφ.

Ad Dion. perieg. 912. hiatus aperitur, quem ne proprii quidem nominis indulgentia potis est excusare:

Βυβλον τ' αγχιαλον, και Σιδονα ανθεμοεσαν.

Non video quid rectius futurum sit reposito ΣΙΔΩΝ'. Eustathius in commentariis ad ver. 117. indifferenter habet Σιδωνια et Σιδονια.

Tryphiodorum, ad ver. 114. misere decumbentem,

Πρωτα μεν εἰστήκει κενεοφρονι ανδρι εοικως,

erigas in rectum talum commutando φωτι cum ανδρι, quam accersas vocem ex II. Γ. 219. quo respexit ille. Nec tolerandum est, quod repererim ad v. 183.

Ευξαμενοι δε επεῖτα Διος γλανκωπιδι κουρη —.

Omnino refice scribendo, ΔΗ επεῖτα —: qui probabilior modus videtur quam γε inserendi ante επεῖτα, uti sequitur ea particula

eandem vocem in Od. Π. 309. In Theocriti id. iii. 25. versiculum mihi nemo persuadeat sic relictum a poëtâ :

———— eis κύματα τηνα ἄλευμαι,

Ὡ περ τως θυννως σκοπιαζεται Ολπις ὁ γριπευς.

Nolim succenturiatam advoces hujusce vocabuli aspiratam literam, opem prorsus arundineam. Mihi potius manum des restauranti,

———— eis κύματα ΤΗΝΕΙ ἄλευμαι —.

ΙΒΙ saliam, ΥΒΙ. Cogitabam quoque de ΤΗΝ' ΑΦΑΛΕΥΜΑΙ- quæ fortasse nonnulli anteponant. Nos simpliciora illa malumus. In xv. ult. rescribo :

ΧΑΙΡ', Ω Αδων' αγαπητε —.

Vulgatum, Χαιρε, Αδων' —, nihil defenderit. Ad xxiii. 48.

Αλλα στας τοδε λεξον, απηνεα ειχεν εταIRON'

ita rem esse administrandam judico :

Αλλα στας τοδε λεξον' ΑΠΗΝΕ' ΑΡ' ειχεν εταIRON'

quod unice exquisitum et Græcanicum. Hoc fulcro commode sustineas, qui jam prodit in scenam, Quintum Calabrum, xi. 365. Τοιαι ΑΡ' Αργειοι —. Libri nihil vocibus interpositum ostendunt. Neque aliter xiv. 104. επει 'ΡΑ ΜΕΓ' ηνυσαν εργον. Vulgo, επει μεγα. Sed hunc scriptorem celeriore calamo percurram; nam, si omnia in eo genus hoc mendosa percensere vellem,

Autē diem clauso componat vesper Olympo;

quamvis, ut erumpat a me vera vox, et egregii viri meritis consentanea, Rhodomanni solertiæ atque sagacitati in hoc carmine emaculando ne principum quidem criticorum suis in provinciis virtutes præluxerunt. Pauwius, in paucis haud infelix, fere pro naturâ hominis bullis inanibus intumescit: Dausqueio et eruditio critica et rectum iudicium defuerunt. Virum viro quid intersit hoc super argumento discere licet ex notatis ad i. 725. vi. 8. xii. 386.

In ipso limine satis innotescit, quanto opere a recto scopo, quod ad hiatus attinet, viri docti aberraverint: i. 41.

Ενθ' αρα ην Κλονιη, Πολεμουσα τε, Δηριονη τε'

pro planissimo, Ενθ' ΑΡ' ΕΗΝ Κλονιη:—ut vi. 260. Hom. II. Σ. 39. Ad v. 790. exemplaria mea sic vitiatum exhibent:

Και την μεν κατεδαιψε μενος μεγα Ἡφαιστοιο.

Transponas voces, et in tuto versus navigabit, μεγα μενος Ἡφαιστοιο. Mox ii. 299. fons aperiendus, unde sordidi errores bene multi in nitidissima scripta spurcâ proluvie scaturiverunt :

———— οί δ', ἀτε θωε,

Αμφ' ελαφον βεβρωτε, μεγαν φοβειοντο λεοντα,

Ου τι προσω μεμαωτ' ετι ελθεμεν —.

Cæcus ille est, qui non intelligat, primo vel intuitu loci, reponendum esse,

Ου τι προσω ΜΕΜΑΩΤΕΣ ΕΤ' ελθεμεν.

In iv. 245. lege, καταχευεται, pro pravo in—χαμαdis κατεχενατο αφρος. Ad ver. 297. ibidem :

Αλλ' ἄλλοι νεοὶ ἄνδρες ἐπεντυνεσθε ἀεθλων·
ubi miror Rhodomanni oscitantiam; Pauwius non præter solitum
nugatur. Bene possis locum redintegrare ad hanc normam:

Αλλ' ἄλλοι νεοὶ ἄνδρες ΕΠΕΝΤΥΝΕΣΘ' ΕἰΡ ΑἰΘΛΟΝ:
nam noster familiariter præpositiones cumulat: et contendas Od.
Ω. 89. Si quis tamen pro ἐπεντυνεσθαι depugnare velit, et ele-
gante et facillimâ emendatione, nos minime refragabimur: quæ
nimirum Apollonii Rhodii me commonefacit, ad iii. 561.

Οὐκ ἐρ' Ἐνναλίοιο μέγα σθενος· ἐς δὲ πελειαίς

Καὶ κίρκους λενσσοῖτες ἐρητυεσθε ἀεθλων.

Quonam Brunckii sensus adeo divertebantur, ut has scribarum
delirationes dimitteret incastigatas? Contenderim ΕΡΗΤΥΕΣΘΑΙ
verum esse, vel mille codicibus reclamantibus. Nihil exquisitius,
et carmine limatulâ expolito dignius. Sic autem redintegres Cala-
bri vi. 194.

————— αὐτὰρ ἄμ' ἦοι

Τηλεφίδης ἀγορούσε, καὶ ἐς στρατὸν εὐρυν ἵκανε,

Σὺν τ' ἈΛΛΟΙ ΒΑΣΙΛΗΕΣ, ὅσοι κατὰ Ἴλιον ἦσαν.

Λαοὶ δ' ΑΥΤΙΚ' ΑΡ' ΗΙΣΑΝ ἐν ἐντεσι μαιμῶντες.

In editis legimus, ἄλλοις βασιλευσιν, et αὐτικά ἴσαν. Componas
Od. K. 436. Ω. 386. et II. B. 780.

Ad ver. 418. ἡ ΕΤ' ΕΕΛΠΗΙ Νόστησειν· lenis est medicina
miscere affectis, ἡ ἐτι ἐλπῇ —. Partim bene Rhodomannus, ver. 483.
partim male. Sic emendes:

Εσσυσθ', Ἀργεῖοι· μὴδ' ΕΙΚΕΤ' ΕΠΕΣΣΥΜΕΝΟΙΣΙ

ΔΥΣΜΕΝΕΣΙ· νῶϊ γὰρ —.

Libri, εικετε ἐσσυμενοῖσι Δυσμενεσσιν —. Suaves de Electrâ et
sororibus, Pleiâdum choro, versus lectori apponemus, faustis, nisi
fallimur, castigationibus infra tractatos, sub fine lib. xiii.

————— ἥς εἵνεκα φασὶ καὶ αὐτὴν

Ἠλεκτρὴν βαθυπεπλὸν ἔον δεμας ἀμφικαλῦσαι

Ἀχλὺ καὶ ΝΕΦΕΣΙ, ΚΑΙ ΑΚΗΧΕΜΕΝΩΝ χορὸν ἄλλων

Πληϊάδων, αἱ ΔΗ οἱ ἀδελφαὶ γεγαασιν·

Αλλ' αἱ μὲν μογεροῖσιν ΕΠΟΨΙΟΙ ἀνθρωποῖσιν

Ἰλαδὸν ἀντελλοῦσιν ἐς οὐρανόν· ἡ δ' ἀρὰ μὲν νῆ

Κεῖθεται αἰὲν αἰστος —.

“Omnes obscuræ sunt” (utpote quas nuncupet Aratus, phæn. 263.
ολιγαὶ καὶ ἀφεγγεες,) “sed Electra eâ est obscuritate, quæ faciat
illam vel oculos mortalium effugere.” Nihil arbitror excogitatum
certius. Illud autem ἐποψιοῖ Arateum est, ibid. ver. 79. 257.
Editum in vulgaribus exemplis, νεφεσσιν ἀκηχεμένην, αἱ δὲ, ἐπ'
οψεῖ. Pauwius et Rhodomannus infeliciter versati sunt in loco.

Nonni haud illepidâ emendatio ad ulteriora nostræ disputationis
lectorem, longis fortasse spinosæ et salebrosæ peragrationsis tædiis
succumbentem, auspiciato atque hilariter producet. Est in Dionys.
τ. 233.

Πως νόερω μυκτηρι παρα σφυρα φορβαδος ἴλης

Θηρος ἀσημαντοιο κυων μαντενεται οδμην,

Ορθια ΛΟΞΟΚΕΛΕΥΘΟΝ ἐπι δρομον οὐατα τεινων.

Pulchri versus inhonesto hiatu deformati vulgo feruntur, et barbarâ dictione, ὀξυκελευθον, deturpati.

Sed enim, quod obliviscebar admonere, quoties hiatus necessario videatur relinquendus, toties inter cæsurae locum, et alterum extra cæsuram positum, facilis est ac certissima electio. Sic in eodem Calabro, vi. 432. ubi legitur

Ὑστερον οὐκ ἀλεγω, καὶ εἰ παρα ποσσιν ὀλεθρος —

transpositio vocaliarum indubitabilem restitutionem dabit. Il. Π. 748. sit exemplo:

Νηος ἀποθρῶσκων, Εἰ καὶ δυσπεμφελος εἴη.

Videas porro Θ. 483. Hic error iterum emovendus e xi. 252. atque ad eundem modum.

Denique, ne in cæsuris quidem validissimis hiatum relinquendum putem, quem emendatione facili et simili veræ tollas. Ut Theocr. xxi. 56.

Ἡρεμα δ' αὐτον ἐγὼ ἐκ τῷγκιστρῷ ἀπελυσά

minime hæsitam ad reponendum ΕΓΩΝ· uti nimirum prius erat Mæonides corrigendus, Il. P. 30. ipso dictante in Γ. 169. Sed animum obtundere lectori pergitimus.

ii. HÆC AUTEM, sint licet caute atque inculcate propemodum, ut auguror, disceptata, et, in quantum ex strenuissimâ lectione poëtarum solertia mea colligere valuerit, rationibus haud temere deductis innitantur; hiatus unus, sui generis, extra cæsuram, restat memorandus, cui liberiolem indulgentiam vel nolentibus nobis exemplorum haud dubitandorum copia facile extorquebit. Ad hunc nos primi, ut opinamur, animum advertimus, orbique erudito notum facimus. Nec dubitem profecto, quin, vera proferens, nonnullis primo videar ne similia quidem vero dicere.—Locum habet hic hiatus in hexametro carmine post dactylici pedis loco tertio secundam syllabam. Specimini sit, qui primus obversatur legentibus Iliada, A. 565.

Ἀλλ' ἀκεῖνσα καθήσο, ἐμῷ δ' ἐπιπειθεο μύθῳ.

Hujuscemodi sunt hiatus numerorum in Iliade et Odysseâ plus minus *centum ac viginti*, ubi neque digamma stetit in dictionis capite, neque reperitur aspiratæ literæ sustentaculum; in hymnis falso nomine summi poëtæ insignitis, cum Batrachomyomachiâ, *quinque*: in Hesiodi reliquiis, *octo*: si bene memini, non pauciores in Apollonio; sed Stephani editio, cujus margini numerum alleveram, in hoc carcere, *χαρὰ καὶ στεφανῷ μου*, non mecum feriat: *quatuor* in Arato: in Callimacho, *duo* tantum: in Dionysio periegetâ, *duo*; Nicandro, *tres*: Theocrito, *sex*; ut in Orpheï quoque Argonauticis Lapidibusque: sunt *quinque* Manethoni; Calabro, *decem*; Tryphiodoro, *unus*; paraphrasi Nonnianæ, *duo*: pauci sunt etiam in Anthologiæ poematiis et fragmentis veterum, quos

nihil attinet hoc loco in numerum redigere. Quum *duo* tantum in Oppiani longioribus carminibus inventi sint, mihi suspicionem adulteratæ scriptiōis incutiunt, quam proinde cum lectoribus communicabo. Cynegeticis contigit uterque. Prior hiece est, ad ii. 400.

Και ποθον ου νοεοντα εν αλληλοισι κερασσαι.

Ne cogitem de *νοεοντ'* *ειν*, ingenium poëtæ facit, qui celerrime, si quis alius, dactylicis vehens numeris deproperat: fidenter itaque commendem,

Και ποθον ου νοεοντα ΜΕΤ' αλληλοισι κερασσαι.

Alter est in iv. 351. ubi ne quis asperam literam prætendat, sciat ille velim, nullam ejus esse virtutem in porrigendis syllabis aut elisionibus amoliendis apud Oppianum:

Νοσφι πονου κρατεροιο ὑπ' ἀγρευτηρσι γεινοντο.

Propōnam timidule quod in animum incurrit; nam volenti vulgaris retinere nullus intercedam:

Νοσφι πονου ΚΡΑΤΕΡΟΥ ὑπ' ΑΓΡΕΥΤΗΡΕΣΣΙ γεινοντο.

Hinc exorsus plura poëtarum loca probabiliter emendem: sed sufficiat pauca tantummodo attigisse. Primus sistatur locus ex II. X. 469.

Αμπυκα, κεκρυφαλον τ', ηδε πλεκτην αναδεσμην.

Sic editi, sic Erotianus etiam in lexico, sic exhibet fere schol. Pind. Ol. v. 15. vii. 118. sed tamen non sic adsolet Homerus. Redonabis ei versiculum, quem volebat, si modo reposueris:

Αμπυκα, κεκρυφαλον ΤΕ, ΙΔΕ πλεκτην αναδεσμην.

Non aliter sæpissime quidem fecit: sed concursio literarum E et I, quæ congressu suo tantum non effingunt H, atque ignoratio hujusce, quem monstravimus hiatum, contra veram lectionem hic et alibi similiter conjuravere. Idem non perhorream edicere de Δ. 147. confer ibid. v. 382. E. 3. et si varietatem lectionis contempleris ad Orph. Arg. 215. putabis forte mecum, æmulari eum Homero voluisse: nec minus ad v. 257. ibidem. Ad Θ. 503.

Δορπα τ' εφοπλισομεσθ' αυταρ καλλιτριχας ιππους —

miseret me misellæ dictionis ita constrictæ, quando, Musis non nolentibus, membrorum integritate frui explicatâ liceat, si sic liberaverimus:

Δορπα τ' ΕΦΟΠΑΙΣΟΜΕΣΘΑ· ΑΤΑΡ κ.—

Adeundus II. I. 66. Idem censeo de Od. I. 83. K. 574. nam hoc errore nihil proclivius librariorum genti. Ob pausam numerorum atque subsistentem loci sensum, mihi inclinât animus, ut arbitrer, Homerum dare voluisse hiatûs hujusce specimen in II. Α. 103.

Υἱε δυω Πριαμοιο, νοθον και γνησιον, αμφω

Ειν ἐνι διφρη ΕΟΝΤΕ· ὁ μὲν νοθος ἡμιοχευεν —

vice *εοντας*: consulas, ut compares, E. 609, quamvis non id attentem, nec rursus attentanti obstrepem, paullo inferius, v. 127. M. 422. ubi brevior pausa; neque Σ. 605. ubi nulla, quamvis codex MS. Cantabrigiensis ad Hesiodi

Οὐκ ἂν τῷ γ' ἐρισαντες ἐν ἀντακί καμμεν ἀροτρον
 Ἀξίαν.—Opp. et di. 437.

habeat, et vere forsā, ἐρισαντε.—Hymn. in Pana, v. 18.

— οὐκ ἂν τὸν γε παραδραμοὶ ἐν μελεεσσὶν

Ὀρνις, ἥτ' ἑαρος πολυανθεὸς ἐν πεταλοῖσι,

Ὀρηνον ἐπιπροχεουσα, χεεὶ μελιγερὺν αἰοδῇν.

Hocceine vero credibile, vel leviter poëticis leporibus contactum sic incomposite sociasse ἐπιπροχεουσα et χεεὶ? Credat qui volet: nobis in animo fixum sedet, a poëtâ provenisse,

Ὀρηνον ἐπιπροχεουσα, ΕΧΕΙ μελιγερὺν αἰοδῇν

conversâ solum literâ. Vide Theocr. vii. 139. Il. II. 105. Σ. 495. et alia, quæ volens transeo. Hac saltem machinâ Callimachus, luto demersus atque minime sublevatus criticorum operosis molitionibus, facile evellatur, ad hymn. Del. 299.

Ἡ τοὶ Δηλιάδες μὲν, ὅτ' εὐνηχὲς ὕμεναιοι

Ἡθεὰ κουραῶν μορμυσσεται, ἥλικα χαιτην

Παρθενικαὶ, παῖδες δὲ θερὸς τὸ πρῶτον ἰουλῶν,

Ἀρσενες ΗΙΘΕΟΙ ΤΕ, ἀπαρχόμενοι φορεουσιν.

Elegantissimi sunt versus, ac summum per artificium elaborati. Pulchra est epexegesis. *Quales pueri? Intaminati nec juncti uxoribus.* Hinc spectantur κουραὶ παρθενικαί: inde παῖδες, ἀρσενες ἡθεοὶ τε. Hanc optimorum poëtarum consuetudinem si Dorvillius perspectam habuisset, ad Manethon. iii. 89.

Ἀλλοτριῶν τε μελαθρ' ὀπιπενοῦσι γυναικῶν

neutiquam μελαθρὸν reposuisset, sed ad normam ver. 199. correctionem suam exegisset:

Ἀνθὺς ἐπ' ἈΛΛΑ ΜΕΛΑΘΡΑ καὶ ἀλλοὺς ἦλθον ὀμεννοῦς.

Ut vero in medium de hoc hiatu iudicium meum feram: puto in causâ fuisse sic usitati pausam, quæ loco contingere videtur: et, si animum adverteris, mirari possis, quam frequenter in hexametro versu dictio, brevi cum terminatione, secundâ syllabâ pedis tertii finiatur.

Et huc usque tandem poëseos hiatibus tum consarciendis quam explicandis, de Græcis literis, quas impense colimus, quas effictim deperimus, quas reveremur, pro mediocritate ingenii nostri atque eruditionis, bene mereri conati sumus: nunc secundam regulam generalem, in poëtarum prædia se longissime latissimeque extendentem, lectoribus nostris impertiamur.

iii. METRI conditionibus non obnitentibus, dactylos spondæis poëtæ semper præferebant; adeoque in varietate lectionis, aliæ modo quædam leges, de quibus postea disserendum est, permittant, illi certissimâ cum prælatione reponi sint.

Auribus ac memoriâ captus sit necesse est, aut opera poëtarum somnuculose perlegerit, qui non illico agnoscat veritatem regulæ, et subscribat lubens. Quoniam linguæ veterum longis syllabis multo abundantiores inveniantur, magnum spondæorum pondus ad prosæ segnitatem versus deprimit, neque aliunde magis poësis

elucescet, quam si carmen cum celeritate dactylicorum numerorum datis habenis deproperaverit. Hinc mihi exordienti, non promptum est eligere, quæ quibus præponam in narrando; adeo multa in animum irruunt, quorum ope poëtarum libri, numero quidem innumerali, ut ille loquitur, sed certissimis tamen rationibus, concinnandi atque perpoliendi videantur. Nec sane tutius aliunde atque felicius aggredi rem liceat, quam si, vel codicibus interibi posthabitis, consuetudinem ipsorum vatum diligenter mediteris, legibusque, quas ipsi sibimet sanciverint, prudenter abutaris, post exoletas, tot seculorum lapsu, festinantium librariorum hallucinationes.

1. Id, quod huic argumento multam lucem et auctoritatem commodat, cujusvis est perspicere, et convinci, poëtas non libenter adhibere voces utique πυκνος, βαλλειν, τεινειν, πειθειν, πιπτειν, φευγειν, ειδειν, ειναι, cum multis aliis consimilibus, quoties versus admiserit velociori pede dictiones, πυκινος, βαλεειν, τανυειν, πεπιθειν, πεσεειν, φυγειν, ιδειν, εμεναι dictiones longe numerosiores, liquidiores, et vultu ποιητικωτερω. Nonne igitur credibile est, tam ex ipsâ ratione, quam ex usu multum frequentiore, sic poëtas in omnibus administrasse rem; atque hoc genus omne discrepantias ocyus reddendas esse negligentiae et inscitiae exscribentium? Certe equidem ex quotidianâ rei in animo meo ruminatione, neque indiligente leporum poëticorum notatione, pulchre persuasum memet habeo. Huic nimirum amor dactylorum debentur etiam formæ ποτιδεγμενος, ποτιτερπομαι, ποτιδερκομαι, προτιβαλλομαι, προτιοισσομαι, ποτιδορπιος, et cognati characteris aliæ.

Quam faciles sint in hac materie aberrationes, vel intuitus primus manifesteprehendat, et lectionum quoque varietates in libris abunde legenti commonstrabunt: illas proinde per otium cuius colligendas et judicandas linquimus. Exemplum, cui fortuito primus incidi, haud pigebit protulisse. II. Θ. 299.

Τουτον δ' ου δυναμαι βαλεειν κυνα λυσσητηρα.

Suidas, versum laudans, spondaicum βαλλειν exhibet. Sed infinitus essem, si talia pergerem cumulatim demetiri; nam agendum foret,

Non modio, neque trimodio, verum ipso horreo.

Satis sit libellum meum volutantes sic generaliter submoneri; propriis viribus inter legendum reliqua conficient. Pauca tantummodo magnâ ex congerie delibabuntur.

Ad II. B. 74. ut auspicer ab Homero, si mille codices increparent, confidentissimâ manu rescriberem φυγειν pro φευγειν editorum; neque aliter in Φ. 580. Od. X. 66. Opp. cyn. iv. 57. Ad II. Υ. 116. et alibi, εσεται loco εσται. Ad K. 515. certissimum duco:

Ουδ' αλαοσκοπην EXEN αργυροτοξος Απολλων,

pro ειχ' αργυροτοξος: quod huc invectum videtur ex N. 10. diversæ rationis loco. Pariter M. 173. reponam, et, quisquis volet, obtestetur oblatretque,

Ὡς εἶφατ', οὐδὲ Δίος ΠΕΠΙΘΕ φρενα:

vice πειθε: ut nimirum purissime scriptum invenias in hymn. Apoll. 275. Pariter, Od. Ω. 455.

Οὐ γὰρ ἐμοὶ ΠΕΠΙΘΕΣΘ', οὐ Μεντορί, ποιμενὶ λαῶν.

Idem deposcunt et nitor et proportio, Il. A. 274.

Ἀλλὰ πιθεσθε καὶ ὕμνες, ἐπεὶ ΠΕΠΙΘΕΣΘΑΙ ἀμείνον:

loco πειθεσθαι: atque ita porro in similibus. Sic, me hortante, πατρός in locis numero carentibus τῷ πατέρος sedem relinqueret, veluti probe datum video in Od. Α. 500. ubi metri ratio veritatem vel a librariis extorserat, et solitam negligentiam editorum in re, cui nihil opitulatur ob compendia scripturarum plurimi codices, expugnaverant: sic etiam meus liber impressus exhibet in Hesiod. Theog. 165. Confer Il. E. 156. neque de nihilo est, quod πατρων in poësi nusquam, opinor, invenire quiveris.

His valide sustentatus, in Oppiano, hal. i. 422.

καὶ τοὶ μὲν ΑΝΑΣΤΙΧΑΟΥΣ' ἐπὶ γαίαν
Ποντοθεν—

fidenter reposuerim pro ἀναστειχουσ', præsertim in eo, numerorum volubiliter citatorum artifice solertissimo. Nec fortasse non hoc innuat varia lectio ἀναστειχουσ'. Ita corrigam ibid. ver. 680. ii. 241. 411. iii. 64. 621. iv. 65. v. 31. 65. et similiter in aliis poëtis. Quoties Mss. alteri formæ στιχω magis favent, ea redonanda est: v. Nic. Ther. 443. Orph. lapp. 269. quem quis dubitet ibidem reformare in verr. 98. 407.? Tantilla res sagacitatem Dorvillii Lennepique lusit ad Coluth. 211. quos ibi consulas. Versiculum iterea sic certo certius emendem:

Εὐθα ΔΙΑΣΤΙΧΑΟΥΣΑ κινυρετο Φυλλὶς ἀκοιτην.

Ex collatis Apollonii Rhodii locis, i. 30. 1227. iv. 1181. meticolus nimis fuerit, qui non refingat iv. 1216. 1460. 1482. Quid enim religiose memorem, atque ingerendo perpetim molestiam lectori creem, quam proclive fuerit mercenariis e plebeculâ librorum descriptoribus, neque aliud erat exspectandum sane, vulgi sermonem cum exquisitissimis poëticæ venustatis formulis, inodoras herbulas cum flosculis, in omni tempore permutare? Criticus mehercule ut animi servilis debet argui, nutum codicis exspectans ad Quintum Calabrum, xiv. 301.

Ὡς φάμεν,ς, ἀλῆκτα κατὰ βλεφαρῶν χεοντο

Δακρυά· λευγαλεον γὰρ ἐχέ μετὰ πενθεῖ πενθος·

qui jubeat rescribere, βλεφαρῶν ΕΧΕΟΝΤΟ· maxime quum ea versiculi terminatio, in quâ prima quinti pedis syllaba dictionem claudat, et vox quadrisyllaba sequatur, sit poëtis longe acceptissima. Reddiderim egomet ἐχεε pro χεε, in Od. Ψ. 156. et Apoll. Rhod. ii. 926. ἐχεαντο pro χεαντο: nam mutationem temporum Brunckianam in illo versu luculenter confirmat Etym. M. auctoritas, p. 816, 9. Hinc rescripseram ἀντιασειε pro ἀντησειε, ad Opp. hal. i. 562. et codices confirmant: nec minus ibid. 528. 541. et alibi, quod officium et Homero navandum est ad Il. H. 158. Il. 423.

atque forte alias, si curiosis oculis disquiramus, ipse sibi certissimus auctor aderit in multis locis. Simile remedium, annuant renuant libri scripti, Apoll. Rhod. i. 962. admoverim; atque, uti parabam dicere, iii. 821. sed eccum! mihi prævenit editor eximius, libris scriptis obsecutus: quod, ut alia similia, magno argumento esse possit, nos viâ ac ratione super hac materie disceptare. Sed de his satis.

[To be concluded in No. LXVIII.]

SUPPLEMENTARY OBSERVATIONS on the
Lexicon of the Fundamental Words of the Greek Language. By F. VALPY, M. A.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

HAVING frequently consulted Mr. Valpy's Lexicon with considerable satisfaction, I avail myself of the pages of the Classical Journal, to offer a few observations, derived from sources not included in the list prefixed by the learned and ingenious author, in the hope that they may prove useful in some instances to a future edition.

J. R. M.

ἀβρός for αὔρος, Valpy. From ἄβη, ἥβη, ἀβερὸς, *lanuginosus, mollis*, Schneider.

“ ἄγω, in admirationem duco, stupefacio: hinc ἄγος et ἀγή, unde vocula ἄγαν, valde. Ἀγή porro produxit ἀγάω; ab ἀγάω factum ἀγάλλω, unde tandem flexu desiderativo ἀγαλλιᾶω.” Valck. Schol. in N. T. 2, 403. “ Thus ἰάλλω from ἴω, ἰάω, ἴημι.” Schn.

ἄγκυρα Valck. Schol. in N. T. 2, 512. decides to be of *Phœnician* origin. Valpy observes that Facciolati compares ἀγκύλος. There is a similar affinity between the Persian word ἄγγαρος and the Gr. ἄγγελος.

ἄγυρις. Under this word should have been noticed the derivatives ἀγύρτης, ἀγύρτρια, ἀγυρτάζω, Lat. *circulator, circulatorix, circular*, which are found in Euripides, Æschylus, and Homer.

ἀδελφὸς, fr. α i. e. ἄμα, and δελφὸς, uterus. Compare ἀγάστωρ, a brother, fr. α and γαστήρ, Lycophr. 265.

“ ἄζομαι: I reverence, venerate.—The same as χάζομαι, I retire, give way. From the retiring manner of one who reverences another.” Valpy. “ Ἀζομαι and χάζομαι have no farther connec-

tion than that οὐ χάζομαι and οὐχ ἄζομαι are confounded in Eur. Or. 1114. Alc. 327. in which places Monk and Elmsley (Heracl. 600.) consider the latter as the true reading.

"ἄζος, a servant. Perhaps fr. ἄζω or ἄζομαι." Valpy. Probably the same word as ἄοζος, (Æsch. Ag. 223.) which is well explained in its place.

"Ἀθηνᾶ, Minerva.—'On what account *Athens*, Ἀθῆναι, acquired its name, is not certain; the most probable is, that it was so named in respect to Minerva, who was esteemed its protectress,' EB." Valpy. "The fortress, which Cecrops made his residence, was from his own name called Cecropia, and was peculiarly recommended to the patronage of the *Egyptian* goddess, whom the Greeks worshipped by the name of Athena, and the Latins of Minerva. Thus arose early a considerable town which, from the name of the goddess, was called Athenai, or, as we after the French have corrupted it, Athens.—Herodotus, Plato, Strabo, and Diodorus, who all travelled into Egypt purposely to inform themselves on such subjects, agree in representing the Athenian Minerva, as the same goddess peculiarly worshipped at Sais in Egypt." Mitford's History of Greece, Vol. I. p. 54-5. Plato in the Cratylus makes out Ἀθηνᾶ to be either for Θεονόη, i. e. θεία νόησις, or Ἡθονόη, i. e. ἡ ἐν τῇ ἡθείᾳ νόησις.

"ἄθροός—Damm derives it from θρόος, a tumultuous clamor." Valpy. The Attic mode of writing it ἄθροος confirms this. Valck. Schol. in N. T. 1, 489. agrees with Damm. Virgil Geo. 4, 215. omnes *Circumstant fremitu denso*, stipantque frequentes.

"Ἀΐδης, αἶδης, ἄδης. Some derive it from α and ἴδον a. 2. of εἶδω, *video*." Valpy. Plato Cratylus p. 273=404. Καὶ τόγε ὄνομα ὁ Ἀδης, ὃ Ἐρμύγενης, πολλοῦ δεῖ ἀπὸ τοῦ ἀειδοῦς ἐπωνομάσθαι· ἀλλὰ πολὺ μᾶλλον ἀπὸ τοῦ πάντα τὰ καλὰ εἰδέναι, ἀπὸ τούτου ὑπὸ τοῦ νομοθέτου Ἀδης ἐκλήθη.

αἰμίλος. "Hence appears to be the Latin *Æmilius*." Schn. Lex. Hesychius: Αἰμίλιος· δόλιος.

"αἰσθάνομαι: I perceive with any of my senses etc. Fr. αἶσθησις a. 1. p. of αἶω." Valpy. It is thus deduced by Valck. Schol. in N. T. 2, 493. "Αω, *flo, spiro*, hence fut. αἶσω, hence αἶσθω, αἰσθέω and αἰσθάνω. Ὀλισθέω and Ἐσθίω, he remarks, are similarly formed: "Ὀλω, ὀλίω, ὀλίσω, ὀλίσθω, ὀλισθέω: "Ἐδω, ἔσω, ἔσθω, ἔσθιω.

"αἰσχος, eos:—Possibly for ἄ-ισχος fr. ἴσχω." Valpy. Plato in the Cratylus thus deduces the word αἰσχροῖς: Τὸ γὰρ ἐμποδίζον καὶ ἴσχον τῆς ῥοῆς τὰ ὄντα λοιδορεῖν μοι φαίνεται διαπαντός ὁ τὰ ὀνόματα θεῖς, καὶ νῦν τῇ αἰεὶ ἴσχοντι τὸν ῥοῦν τοῦτο τὸ ὄνομα ἔθετο αἰσχροῖον· νῦν δὲ συγκροτήσαντες, αἰσχρὸν καλοῦσι. "Αἶκη, αἶκος, αἰσχος (σ interposito, κ transit in σχ, molliendæ pronunciationis gratia,) propriam habent *fæditatis ac turpitudinis potesta-*

tem: unde αἰκελος, αἰκέλος, αἰκέλιος, consueta formandi via. Hinc αἰσχύνειν et αἰκίζειν, ut origine, sic prima significatione congruunt." Alberti on Hesych. v. Αἰκουδα. Valckenaer, Schol. in N. T. 2, 437. coincides. "Hence αἰσχροῦς, shameless." Valpy. "Ab αἰσχος, forma usitata, adj. αἰσχροῦς, contractum ex αἰσχερός, ut ἐχθερός contr. in ἐχθρός, ab ἐχθος: ψυχρός ex ψυχερός, a ψύχος. Omnia Adjectiva in ρος impurum desinentia sic fuerunt contracta, elisa vocali e." Valck. l. c. 2, 106. The concluding observation applies only to adjectives formed from substantives of the same declension; for λυπρός is contracted from λυπηρός from λύπη. "Αἰσχύνειν derivari decuit ab αἰσχύς, ut ab ὤκς, ὠκύνω, a σκληρὺς, σκληρύνω, a τραχὺς, τραχύνω." Valck. 2, 105. So ταχύνω fr. ταχύς.

Αἰτέω. Hesychius has the glossæ: Αἴτης· πτωχός: and Αἰτῇ· ἀπλήρωτον: from the latter of which Valck. is inclined to deduce the verb αἰτέω from ἄω, *satio*: whence ἄτος, *satiatus*, and ἄατος, contracted ἄτος or αἴτος, *insatiabilis*. From αἴτης comes αἰτίζω. Αἴτιος is probably from αἰτέω, one who is *asked* or *questioned*, called to account about any thing.

"Αἰωρέω.—Probably fr. αἶρω, St." Valpy. "Ἄρω, ἄέρω, αἰέρω, αἶρω, ἰώρω, αἰόρω, αἰώρα, αἰωρέω." Schn. Lex.

ἀκαλανθίς. "Acanthis, acalanthis, carduelis; Italian, cardello; French, chardonneret; seem all names of similar derivation, applied to the goldfinch; by early English writers, also called the *Thistle-finch*. It is observed that this bird frequents places where thistles abound, the seeds of which are its food." English notes on Virgil; in *Æd. Valp.* 1823.

"ἄκανθα:—Fr. ἄκανθαι pp. of ἀκαίνω=ἄκω." Valpy. As οἰνάνθη from οἶνη, so ἄκανθα from ἀκή.

ἀκόλουθος. Plato Cratylus p. 405=275. "Ὡσπερ οὖν τὸν ὁμοκέλευθον καὶ ὁμόκοιτιν, ἀκόλουθον καὶ ἄκοιτιν ἐκαλέσαμεν, κ. τ. λ.

"ἄκος, eos:—Fr. ἄκω, *acu pingo* etc." Valpy. That which *probes* a wound.

"ἀκούω, σω. The same as Lat. *acu* sc. *aures*." Valpy. It should have been thus expressed: Fr. ἄκω, whence the Lat. *acu*. See Valck. Schol. 1, 24.

"ἀλάζων. Fr. ἄλη, wandering of the mind, delirium, is ἀλάζω, I deceive, and ἀλάζων, a deceiver, Bl." Valpy. It should be written ἀλαζών. Schn. agrees with Bl. in deducing it from ἄλη, ἀλάω, ἀλάζω: and compares ἀγύρτης, ἀγυρτάζω.

"ἀλιεύς: a fisherman. Fr. ἄλς, ἁλός, *sal, salis*." Valpy. "Ad ἁλίω, i. e. ἁλίσκω, refero ἁλιεύς, h. e. *captator, deceptor*; quæ vocabuli vis optime, opinor, piscatori convenit." Burgess. ad Dawes. M. Cr. 513.

"ἀλπνός. For θαλπνός. Damm." Valpy. Thus from τέρπω we have τερπνός, from στίλπω for στίλβω, στιλπνός. As ἄλπω for θάλπω, so "ὄλερός for θολερός." Schn. Lex.

"ἄλυσις or ἄ-λυσις: a chain. Fr. λύσις; from its being so

tight, that it cannot be loosed. St." Valpy. To this Valck. (Schol. 1, 146.) objects. He contends that a *privative* is never aspirated; that *ἀλυσις* is not a compound but a simple word, from *ἡλυσαι*, the pret. of the obsolete verb *ἀλύω*; whose primitive is *ἄλω*, from which proceed 5 forms *ἀλάω*, *έω*, *ίω*, *όω*, *ύω*: from *ἀλίω* comes *ἀλίσκω*; from *ἀλόω*, *ἄλωμι*, and the tenses *ἀλώσω*, *ἤλωκα* or *έάλωκα*, *ἤλων* or *έάλων*, from whence is the participle *ἀλούς* which is in very frequent use.

ἄμιλλα. "Ex *ἄμιλλα* autem sive *Φαμίλλα* derivo *Familia*. Et *familiam* sic proprie fuisse *cætum* aliquem puto." Burgess. ad Dawes. M. Cr. 509.

ἄπτω. The following is a remark of the Delphin commentator on Virg. Ecl. 7, 13. *examina*. "Dicta sic, vel ab *exeundo*, quia ab alvearibus exeunt; vel melius, ut probat Vossius in Etym. quasi *ἐξημμένα*, *simul ligata*. *Apes* enim dictæ sunt ab antiquo verbo *apo*: hoc autem deductum ab *ἄπτω*, *ligo*: quia sæpe apes colligatæ in cumulum videntur."

ἄρπάζω. "Est hoc a vet. *ἄρπω*, unde remansit *ἄρπη*, *falx adunca*. Æolice *ράπω* pronunciabatur, unde Lat. *rapio* et reliqua: *ἄρπαξ* Latinorum est *rapax*." Valck. Schol. 1, 415. From *ἄρπω* may be deduced the Lat. *carpo*: as *caula* from *αὐλή*.

ἄραζω, or *ἀραράζω*, to snarl, growl like a dog: a word formed from the sound: thus *hirrire* in Latin from the letter *r*, which was termed *litera canina*.

ἄρείων, better, Valpy deduces fr. *ἄρης*, Mars; better than Valck. from *ἄρω*, *apto*, whence the obsolete word *ἀρός*, *aptus*, compar. *ἄριον* or *ἄρετον*, superl. *ἄριστος*, *aptior*, *aptissimus*.

"*ἄρμα*, *aros*: a chariot. Fr. *ἄρμαι* pp. of *ἄρω*=*ἄρω*." Valpy. "Ab *ἄρω* nemo mirabitur voces deduci aspero spiritu a Grammaticis notatas, quippe quorum Canon est generalis, *omnes voces ab a incipientes sequente ρ spiritu notari tenui: sed aspero, quum literam ρ sequitur vel μ vel π*." Valck. Schol. 2, 481.

ἄσκολιάζω, *ἀσκολιάζω*: Is the latter form defensible? Schneider gives *ἀσκολιάζω*, but marks it as suspected.

Ἄστυ. The derivation from *στάω*, *στῶ*, given by Philochorus the grammarian in the Etym. M. perhaps is hardly worth noticing. See Dawes M. Cr. 420: Ed. Burgess.

"*ἄστυς*. Hederic, in his usually unsatisfactory style, derives it from a neg. and *σύρω*; without favoring us with an explanation." Valpy. Does it not correspond to the Latin *effrænatus*? Cic. libido effrænata et indomita.

ἄσωτος. In illustration of this word, Valck. (Schol. 1, 226.) cites from Terence Adelph. 4, 7. *Ipsa, si cupiat, Salus servare prorsus non potest hanc familiam*.

"*ἀ-τενής*:—intentis oculis etc." Valpy. Hence *ἀτενίζω*, to fix the eyes intently: comp. Virg. Æn. 2, 405. *Ad cælum tendens ardentia lumina frustra*.

"ἀτμενος, a slave.—Φύγεν ἄσμενος ἀτμενος ἐκ δουλείας." Valpy. In Schneider's Lex. the word is ἀτμῆν, ἑνος, ὁ, fem. ἀτμενίς, for which the Etym. M. has ἀδμενίς, which Schneider considers as the right reading, from δαμάω, δμάω: ἀδμῆν for δμῆν or δμῆς, (as τέρην, τέρης,) the same as δμῶς, δμῶς.

Αὐλή, αὐλός, αὐλῶν, αὐλῖς, are thus deduced by Valck. Schol. 1, 130. from αὔω, *flo, spiro*: "αὐλή, *atrium vento patulum*: αὐλός, *tibia, quoniam flatu perspirabilis*: (thus also Valpy from Schl.) αὐλῶν, *locus cavus, proprie apertus vento*: αὐλῖς, *stabulum*, sed sub dio, *ventis adeoque perflatile*. From αὐλή is the Lat. *caula* as well as *aula*.

"Αὔχέω. 'Fr. αὔχα p. of αὔγω (whence αὔξω and Lat. *augeo*) = ἄγω, I bear i. e. on high.' L. Compare ὄχθη." Valpy. Valck. more simply thus, Schol. 2, 109. Αὔχέω oritur ab αὔχω, hoc ab αὔω, *flo, spiro*. A *flando et spirando* facile fluxit *gloriandi et superbiendi* notio. Comp. Φυσάω, φυσιώ. Κανχάομαι has the same origin: as καύω, fr. αὔω.

"ἀφελής. Perhaps from ἔλω. But the application is obscure." Valpy. "Primus Ruhnken. veram vocis ἀφελής originem tradidit ad Timæi Lex. Plat. v. Φελλία. Φέλος dicitur *lapillus asper*, quales terram sterilem reddunt. Campi patentes, nullisque collibus inæquales ἀφελῆ dicuntur πεδία. Figurate de Comico Cratino Aristoph. in Equit. 524. διὰ τῶν ἀφελῶν πεδίων ἔρρει, *per planos campos incedebat*. Ad multa autem vox fuit translata. Sic *nulla parte corporis mutilati* dicebantur ἀφέλεις. Eximie ἀφέλεια et ἀφελότης dicebatur *simplicitas in victu et cultu*." Valck. Schol. 1, 370.

"Αφενος, ου et eos: revenue, income, wealth. Fr. ἔνος=ἐννος, whence *annus*. 'The wealth collected (ἀφ' ἐνον) from one year, a year's revenue' St." Valpy. This is confirmed by the derivation assigned by Valck. and Schneider to πλοῦτος, viz. as contracted from πλόετος, and this from πολόετος, fr. πολὺς and ἔτος, and signifying originally *annum copiosum largo frugum proventu*. Valck. observes that Hesychius explains εὐφορία by καλὸς ἐνιαυτός, *annus copiosus*.

"Βλάξ—fr. βέβλακα p. of βλάω=βλέω, *dejectus, abjectus*." Valpy. "Verba in πτω veteres Græci et Æoles efferebant in σσω, pro καλύπτω pronunciantes καλύσσω (unde κάλυξ.) Sic βλάσσω pro βλάπτω: ab illius fut. βλάξω ortum monosyll. βλάξ, *ignavum et fatuum* significans." Valck. Schol. in N. T. 2, 74. Schneider however remarks in his Lex. that Eustathius derives βλάξ from βλάζω, which Hesychius explains by μωραίνω: as βλάσκει ὃν λέγει: βλαττοῖ by παιδαριεύεται. Festus: Blaterare est stulte et percupide loqui, quod a Gr. βλάξ originem ducit: sed et camelos, cum voces edunt, blaterare dicimus. Plautus has the form *blatio*. From βλάζω, perf. βέβλαδα, is βλαδαρός, also explained by μωρός among other meanings in Hesychius. Comp. Πλάζω and πλαδαρός.

From βλακός, βλακέω, are the Lat. *flacus*, *flacidus*, *flaceo*, *flacesco* : also from βλακερός, βλακρός, βλαχρός, βληχρός, ἀβληχρός. Buttmann derives βλάξ from μαλακός, as βλώσκω fr. μόλω.

“Βουνός:—‘Δοῦνος, a Celtic word, or rather Celtic mode of expressing βοῦνος, a hill.’ J.” Valpy. “Nomen hoc Æolice mutatum ad gentes plerasque Europæas, Germanos, Belgas, Gallos, qui *Dunum* vocant, ex Æolico δουνός, pro βουνός, transiisse, observat Salmasius de Ling. Hellen. 112.” Schl. Lex. N. T. v. Βουνός. The word is probably preserved in the termination of the names of places, as *Camelodunum*.

“Βοῦς,—hence *bos*, *bois* or *boVis*.” Valpy. Valckenaer remarks that the Æolic form was βῶς, whence Lat. *bos*, as fr. δῶς, *dos*.

Βρῶμα is omitted by Valpy. “From βόω is derived βορά and βορός, explained by πολυφάγος, ἄπληστος in Hesych.: hence βορώ, βρώω, βέβρωμαι, βρῶμα.” Valck. Schol. 2, 257.

“Βρόχος: a cord for the throat : properly the throat. Hence is βρόγχος. Perhaps fr. βρέχω, I drink. Comp. βρόχω.” Valpy. “Vocab. βρόχος, ortum a βρέχω, *humecto*, et *humectando macero*, *lorum* propr. notat *maceratum*, quod Atticis μάσθλης dicebatur. Hoc ubi legitur in Aristophanis Nub. 448. in Scholiis legitur, propr. hac voce significari ἱταμός ὁ κατειργασμένος: ubi corrig. ἱμάς ὁ κατ. *lorum aqua subactum*, s. *maceratum*: hoc enim dicitur Gr. κατεργάζεσθαι, ut *pellis nondum macerata βύρσα ἀκατέργαστος* Eustathio plus semel.” Valck. Schol. 2, 221.

Βωμός:—For βαομός fr. βάω.” Valpy. Comp. θῶκος for θάκος fr. θάω, ψωμός for ψάομος, fr. ψάω.

“Γάλα, (for γάλαξ) γάλακτος, τὸ, milk.—H. *lac*, *lactis*.” Valpy. Γάλα, γάλαξ, γλάξ, λάξ, λάκς, *lac*: thus λάω, *video*, whence ἀλαός, and γλάω, whence γλήνη.

“Γάρύω: I prate. Hence *garrio* and *garrulus*. The Ionic form is γηρύω.” Valpy. Valck. considers that γῆρυς, γηρύω, κηρύω, κηρύσσω, κῆρυξ, are allied: that the primitive form was γέρω, whence γέρανος, so called *a clamore vel clangore*: as from στέγω στεγανός: that after the introduction of the letter η, γέρω became γῆρω, whence γῆρυς, etc.: Schol. 2, 98. Γάρύω is the Doric or Æolic form, whence *garrio*.

“Γυμνός, contr. ex γεγυμένος, ut κρημνός ex κεκρημένος. Origo est γύω, *hisco*, *pateo*, pro γάω=χάω, unde χαίνω. Γυμνός proprie igitur est *cujus corpus patet*, vel *qui patet corpore*: hinc *nudus*. Dubium non est quin inde fluxerint γύη, *ager*, et γυνή, *mulier*.” Valck. Schol. 2, 168.

Δείκνυμι. “Malim *prodigium* ad προδείκω referre, i. e. προδείκνυμι, *ostendo*, *portendo*, quam ad *prædico* probatum a Cicerone, vel *pro ago*, quod præfert Vossius, alique. Et sic quoque fortasse *Effigies* ad *efficio* pertinet (ut *facies* ad *facio*) potius quam ad *effingo*.” Dawes M. Cr. 429. Ed. Burgess.

“Δίκτυον: a casting-net. Fr. δέδικται pp. of δίκω. ‘Jaculum

is used by Plautus in the same sense." Valpy. Plautus uses *jaculum rete* Asin. 1, 1, 86. Trucul. 1, 1, 14. From this old verb δίκω Valck. also deduces δίκη, *id quod scopum assequitur, justitia*: also the Latin *dico, dicere*: the quantity coincides in *dicax*.

"Δοῦλος:—Hence perhaps *adulor, adulation*." Valpy. Burgess in his remarks on Dawes, p. 412. deduces *adulor* from ἄδω, for ἦδω, whence ἀδύλω, ἀδυλίζω: the difference in quantity is paralleled by *pōlypus* in Horace and *mēlos* in Persius; *anchōra* and ἄγκυρα.

"ἐκὼν—from ἐκω, I come. Perhaps from ἔω, I send; i. e. I send myself." Valpy. Ἐκω appears to have been the original form which became ἦκω on the invention of the double letter.

"ἐλαχὺς:—Fr. ἔλαχα, p. of ἐλάσσω, for ἐλάω; i. e. beaten out, malleated, attenuated, L." Valpy. Valckenaer's derivation coincides; he however remarks that the form ἐλαχὺς, which Eustathius Il. Z. p. 485, 45. produces from Callimachus, is the more analogical derivative from ἦλαχα, the perfect of ἐλάσσω; as μείλιχος fr. μεμείλιχα: νηπίαχος fr. νενηπίαχα: πτωχὸς fr. ἔπτωχα: στόναχος and στοναχή fr. ἐστόναχα. He observes farther that the primary meaning of the verbs ἐλάω, ἐλαύνω, or ἐλάσσω, which Lexicographers make the last, is *duco*, i. e. *feriendo et cudendo ductile opus facio*: 'dicuntur illa eximie de fabro ærario, vel aurifice, qui laminam æream, vel auream, cudendo reddit ductilem, atque adeo eand. massam ducendo vel cudendo in longum protractum tenuat': Herod. 1, 50. 68. Ἐλθὼν ἐς χαλκήϊον ἐθηεῖτο σίδηρον ἐξελαυνόμενον. In Scuto Achilles Homericο Vulcanus: πέντε πτύχας ἤλασε, *quinque duxit laminas*. Apud Athen. vi. p. 230. Ἐξήλαντον τὸν ἄργυρον καὶ τότε ἐς ὑμένοις ἰδέαν.'

From ἔβρω Valck. deduces *verro*, as *vetus* fr. ἔτος.

"ἔτερος habet formam comparativi, quam si tollas remanebit ἔ, accus. ab οῦ, significans *se*, vel *ipsum*. Tres sunt Personæ, *Ego, Tu, Ille*. A *me* et *te* diversus est *ille*. Hinc ἔτερος." Valck. Schol. 1, 334.

"Εὐεστῶ: generally derived fr. ἐστάω=στάω, whence *sto*. A good state of things." Valpy. By Valck. however from εἰμι, *sum*, who compares the word εὐπελία, poetic εὐηπελία, *felicitas*, s. *beata vita*, from the old word Πέλω, *sum*.

"ἡνεκὺς: Damm derives from ἐνέκω, I bear or carry, &c." Valpy. "As *latus* fr. *fero*: ἡνεκὺς, *late extensus, diffusus*." Schn. Lex.

"Θέλω, θελέω, ἐθέλω: For ἔλω, I choose; whence Latin *velim* etc." Valpy. Thus also Schn. Lex., where is added, that by prefixing the Æolic digamma or β, we get βέλω, whence βόλομαι or βούλομαι, and the Lat. *volo*. Valck. however deduces it from Θέω, whence θῆμι and τίθημι, *pono, decerno, statuo*: as fr. θάω we get θάλλω. *Velle*, as Valck. remarks, is the same as *ponere vel statuere quid in animo, menti aliquid indere*, τιθέναι ἐν φρεσὶ.

Θύω, I sacrifice. "Θύτης, *sacerdos, qui sacrificat*, pronuncia-

tum Æolice φύρας et φύπας, φύπα, unde popa." Valck. Schol. 1, 421.

"Θρύπτω, I break, bruise; break by effeminacy, make effeminate by luxury and dissipation, as Lat. 'frango.'" Valpy. "Θόρω, *cum fragore salio, subsulto*: hence θορύω, θορύπτω, contracted θρύπτω, *frango*: also θορύβω, whence θόρυβος, *fragor*, fr. *frago*, the old form of *frango*. *Fragesco* is brought by Nonius from Accius: Neque fera hominum pectora fragescunt, donec vim persenserint imperii. Thus θρύμμα ἄρτου in Ælian. V. H. 13, 26. answers to *minuta panis fragmenta* in Lucilius cited by Nonius. Cf. Τρύφω, Τρύφος." Valck. Schol. 1, 127.

Κλαίω: Ionice κλήω, Dor. κλάω, Æol. κλαύω, Lat. *claudio*.

"λάμπω, ψω: I shine, glitter." Valpy. To this should be added *am clear*: applied to the voice, Soph. Œd. T. 187. Παιὼν δὲ λάμπει στονόεσσά τε γῆρυς ὁμαυλος: with which comp. Od. Y. 352. Οἰμωγὴ δὲ δέδεγε. Cicero uses *splendida vox et splendor vocis*.

Λάτρης. Besides the derivations mentioned by Valpy, another is from λα, *valde*, and τρέω, *timeo*.

Μῶπος. A meaning not noticed is *insipid*, whence μωραίνω, to become insipid: ἐὰν δὲ τὸ ἄλας μωρανθῇ, Luke 14, 34. comp. *fatuus*: Martial 13, 10. Ut sapiant fatuæ, fabrorum prandia, betæ.

"Νάπος, eos, τό: a grove, *woody valley*." Valpy. "Xenophon (Anab. 6, 7, 8.) has certainly meant to describe a valley or glen; what in the provincial speech of the south of England is called a Bottom, in that of the north a Dene or a Gill; and the action of the horse shows, that it was *without wood*, or *very scantily wooded*. The Latin translators, satisfied with the word *saltus* for *νάπος*, at least risk to mislead their leaders." Mitford's Hist. of Gr. ch. v. p. 292. Schneider derives the word from *νάω* for *ρέω*, confirming it by a passage from Plato Leg. vi. p. 269. Ὑδατα ρέοντα ἐκ τῶν ὑψηλῶν ἐς τὰς ἐν τοῖς ὄρεσι νάπας, ὅσαι κοῖλαι.

Οἶμη, a way. The original form appears to have been οἶη, whence Lat. *via*, and English *way*.

Ὀμφαλός. The Lat. *umbo*, and *umbilicus*, are probably deduced from this word: ὀμφαλός, ὀμπαλός, ὀμβαλός.

"ὀρχέομαι, I dance. Fr. p. ὀρχησθαι is *orchestra*." Valpy. "Origo petenda est ab ὄρχος, significante *rem continuam*, vel, motu frequenti tandem ordine positam. "Ὀρχος analogice est ab ἔορχα præt. med. v. veteris ἔρχω, cujus forma media remansit in usu: significat active ἔρχω *moveo, impello*. "Ἐρχομαι *moveo memet ipsum*, atque adeo *venio, eo*. Ab ὄρχος ὀρχέω, *movendo et removendo ordine colloco*. Ὀρχέομαι in usu *commode salto*." Valck. Schol. 1, 131.

Ὀφρύς. With this might have been compared the Latin *supercilium* which bears precisely the same meanings: *supercilium cli-vosi tramitis*, Virg.

"Πάρμη: the Latin *parma*, (or *parmula*), a little round shield."

Valpy. Probably fr. *πέπαρμαι*, pp. of *πείρω*, I penetrate : perhaps κατ' ἀντίφρασιν.

“Παχὺς : thick, dense; fat; rich; dense, stupid. Fr. *πέπαχα* p. of *πάγω*, I compact.” Valpy. Comp. Lat. *opacus*.

“Ποππύζω : a word formed from the soothing or caressing sound, which we use in calling a dog or horse; etc.” Valpy. Rather, I think, from the sound made in patting a horse's neck : ποππυσμός, Virgil, (G. 3, 186.) has expressed by *plausæ sonitum cervicis*.

“Πέταμαι. From *πέομαι* or *πτέω*, is *πτεινός*, winged; Æol. *πτεννός*, whence Lat. *penna* soft for *ptenna*.” Valpy. As *perna* for *πτέρνα*.

“Ρύω, *eo, recta eo, celeriter eo, ruo*; etc. deinde *ire facio, duco, traho, rapio*, etc. et huc pertinent *ρύομαι* et *έρύω*; ad priorem classem notionum, ut puto, pertinet RUMOR, *ρύμη*, etc. quæ proprie significant *rectam motionem, processum, cursum, lapsum*, etc. Proprie Virgilius *rumorem* adhibuit ÆN. VIII. 90. Ergo iter inceptum celerant : *rumore secundo* Labitur uncta vadis abies : ut *labitur fluctu secundo*, ÆN. X. Ausonius ab Heynio citatus : Interlabentis tacito rumore Mosellæ, i. e. *tacito lapsu*. A *ρύω* vero *rumor*, *ρύτμος*, *ρύθμος*, eadem varietate, qua ab ἄω, *spiro*, *ἄτμος*, *ἄσθμα*.—Sic, opinor, a *ρίω*, *rivus, ritus*, *ρίτμος*, *ρίθμος*, et *ἄριθμός*.” Dawes. M. Cr. 446-7. Ed. Burg.

“Στέλλομαι : I draw together the sails, contract. Or, I lower them, DE-MITTO. Οἱ δ' ὅτε δὴ λιμένος—ἐντὸς ἵκοντο, Ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ, Homer.” Valpy. The active is also used in the same sense : Od. Γ. 11. Οἱ δ' ἰθὺς κατάγοντο, ἰδ' ἰστία νηὸς ἔσης Στείλαν ἁείραντες, τὴν δ' ὥρμισαν : Π. 353. Ἰστία τε στέλλοντας.

“Τιθαιβώσσω : I make honey. Ἀγχόθι δ' ἄντρον,—ἐνθα τιθαιβώσσουνσι μέλισσαι, Hom. ‘From τίθημι and βόσις; i. e. I place or lay up food,’ Damm.” Valpy. “Nicander Θ. 199. τέκνα τιθαιβώσσουνσι θέρουσαι, i. e. φυλάσσουνσι. Perhaps it comes fr. θάω, τιθάω, τιθαίω, τιθαιώσσω, (as καπράω, καπρώσσω,) and has the same meaning as τιθηνέω.” Schn. Lex.

NUGÆ.

No. XIV.—[Continued from No. LXV.]

1. Remarks on Part II. Chap. VIII. of Scheller's Greek Grammar, on Prosody.

P. 353. (Walker's translation) *Exceptions*, l. 10. “The first syllable is long in Eos.” Of Eos itself we do not at the moment

remember any instance in the Latin poets; but the adjective Eous has the *E* common.

Ib. l. 11. "In Academia the penultima is long or short." Facciolati, in v. gives four instances from the Latin poets. Of these, that from Claudian (In Latium spretis Academia migrat Athenis) is of great weight, in proportion to the authority of that writer; that from Sidonius Apollinaris, for the same reason, is of no authority whatsoever; that from Cicero (Inque Academia umbrifera) is, as has been remarked, doubtful, as the line may be scanned either *dēmī|ūm* or *dēmīā|ūm*; to which we may add, that the latter is rendered more probable by the custom of the Roman poets, who, in employing Greek names, are wont to adopt the free flow of Greek verse. The line of Cicero, on this supposition, is perfectly Greek: ἡδ' Ἀκαδημίῃ ἐν σκιερῇ, ψυχρῷ τε Λυκείῳ. We do not mean, of course, that Ἀκαδημία could be short in Greek. But the most decisive passage of the four is that of Tullius Laurea ap. Plin. Hist. Nat. xxxi. 2.

Atque Academiæ celebratam nomine villam
Nunc reparat cultu sub potiore Vetus.

P. 354. l. 2. "In Geryon the middle syllable is common." The only authority (Facciolat. in v.) is Sidonius Apollinaris, Carm. xiii. 13. "Nulla tamen fuso prior est Geryone pugna." But surely it is high time to make some distinction between one ancient authority and another. "Romanorum lingua non penitus intermortua pessimi erant omnes poetæ, nihilominus ex istis quos supra nominavi, pessimorum pessimis, [namely Prudentius and Sidonius, of whom he had before said, "si pejores essent, (poetæ Lat. recentiores) ut nec sunt nec esse possunt, quam Prud. et Sid. Apoll." A sentence to which we heartily subscribe] unum [Sid.] sæpe a grammaticis testem de rebus poeticis appellatum esse meminimus —." Landor in Quæstiuacula, p. 193. The Christian poets, so called, are in general as destitute of metre as of poetry. Christianity in modern times has produced Dante, Calderon, Milton, Klopstock; in ancient times it produced only Alcimus, Juventius Presbyter, Damasus, and Venantius Fortunatus.

P. 355. viii. l. 8. "*Italiam* is used with the first long, Æn. v. 361. *Italiam* non sponte sequor; though the first syllable is short, e. g. ibid. i. 115. Saxa vocant Itali." The first syllable of *Italus* is common: Æn. vii. 643. quibus *Itala* jam tum Floruerit terra alma viris. It is not impossible, however, that this latter may itself be a licence, originating in the production of the first syllable in the quadrisyllabic forms. We

have little doubt that Silius Italicus's "*Sicāna procumbit pubes*" originated in the common usage of "*Sicānia*;" since the quantity, not only of the first, but of the second syllable of *Sicanus* is here reversed; a phenomenon which cannot be accounted for in so correct a versifier as Silius on any other hypothesis.

Ib. l. 12. The Romans used a licence in producing the termination *it*, (not, as here stated, the simple *it*,) which is not to be confounded with common productions of a syllable at the cæsura.

Ib. l. 13. "Fauniquē Satyrique." A line ought to be drawn between Virgil's use of this particular licence, and that of the other Roman poets. Virgil scarcely ever produces the *que* except where the following word begins with a liquid; for instances, see the *Æneid* passim; the only exception with which we are acquainted is *Æn.* xii. 363. "*Chloreaque Sybarimque*," where a proper name is concerned. None of the other Latin poets observe this distinction.

Ib. l. 15. "*Esse nihil*." Probably on account of the liquid.

P. 356. l. 2. "dissyllable," a very common barbarism, which ought to be corrected.

Ib. l. 17. *Honor* for *honos* is inelegant; we have, however, *Ov. Met.* ii. 98. "*quod vero nomine pœna, Non honor est*."

P. 357, paragraph numbered 2, l. 7. "To these some add *ārīsta* from *āreo*, &c.—though it is doubtful whether these be correctly derived." The derivations in question are indeed so far-fetched, that we doubt whether they were worth mentioning. Is *glomus*, ib. 4, always long?

P. 358. *Observations*, i. l. 6. Where does *semisopitus* occur with the *o* short? We more than doubt the fact.

Ib. l. 9. "*Connubium*, from *nubo*, has the syllable *nu* sometimes long, sometimes short." It might have been added, that many consider *ubi*, in the passages which are adduced to support the latter assertion, as forming one syllable; an explanation, it is true, in which we have no great faith.

P. 360. *Exceptions*, paragraph a, l. 2. "It [*re*] is long in *refert* (*Impers.*) &c. Sometimes in *religio*, *reliquiæ*, *recido*, *reduco*, *reficio*, *refero* and *relatum*, *repello*, *reperio*." In *religio* and *reliquiæ*, we believe, *re* is not sometimes, but always long; in the present *repello* always short, in the preterite *repuli* always long. The explanation of the varying quantity of *re*, from its representing sometimes *re* and sometimes *retro*, seems to be the true one.

P. 365, xx. l. 6. "*Thesēdæ posuere*, *Virg. Georg.* 11.

383." What reason have we for supposing that Virgil intended *Théseidæ* as a quadrisyllable?

P. 366. *Note*, l. 3. We have little doubt that *Beleus* was the name of Palamedes's father.

P. 369, XLIX. 4. *macer* is erroneously numbered among the words in *er* that have their penultima long. Virg. *Ecl.* 111. 100. *Heu heu, quam pingui macer est mihi taurus in ervo!*

P. 374, l. ult. "cavē." The distinction seems to be, that *cave*, when used in its primary office of an imperative verb, has the *e* long; when as an idiomatic particle (as *cave faxis*, i. e. *ne faxis*), short. To the cases in which the final *a* is long, might have been added *Phædra*, *Hypermnestra*, &c. if indeed the true reading in the passages where these names occur be not *Phædre*, &c..

P. 375, l. 6. "We also have *respondere* of the third conjugation." We doubt this; but have not at hand the means of ascertaining the truth. See however Facciolati in v. and Scaliger and Bentley on Manilius v. 737. *Sic etiam in magno quædam respondere mundo* (Bentl. *respublica*, otherwise *resplendere*, *res pendere*, &c.) See also the notice of Burton's Manilius in the *Classical Journal*, Vol. xxvi. p. 327.

Ib. *Exceptions*, paragraph 2, l. 5. Sidonius again.

Ib. v. "O is generally common; as *sermo*, *ego*, *cano*, &c.—" The instances in which the final *o* of nominative substantives and verbs is made short are so very few, (we speak of the poets of the golden age,) that they can only be considered as exceptions to a general rule. In matters of metre, as of diction, Ovid is less correct than his contemporaries; and their successors than either. In the above observation we of course do not intend to include *ego*. What we have said will apply to several of the quotations in p. 376, art. 1. 2.

P. 376, vi. 3. "*Hic*, the pronoun, is common;" seldom however short.

P. 382. art. 3, l. 8. Surely "*Omnia Mercurio similis, vocemque coloremque*," cannot be considered as a versus hypermèter.

P. 384. art. 5. When synizesis occurs at the end of an hexameter, the latter vowel is almost invariably long. The only exception we remember is *Æn.* vi. 33. *Bis patriæ cecidere manus—quin protinus omnia;*—if indeed this be the true reading.

Ib. art. 7. "At the end of a verse there is sometimes a superfluous syllable, which is elided, &c." Here also the syllable preceding the elided one is generally short; not always, as

Georg. II. 69. Inseritur vero et fetu nucis arbutus horrida, Et steriles platani.

P. 388, art. 4. Virgil never concludes a line with a word of five syllables, except in the case of a proper name. The only exception is *Æn.* v. 589. *Parietibus textum cæcis iter, ancipitemque.*

Ib. l. 13. "Some believe that these monosyllables [*ridiculus mus, procumbit humi bos, &c.*] were intentionally thus placed, to give a peculiar expression; but this is mere conjecture," &c. It would be better to say that this was the case in some, but not in the greater proportion of instances. Again p. 389, *note*, "Some also believe that the poets often used dactyls to express rapidity, joy, cheerfulness, &c. and spondees to express tediousness, sorrow, &c. But this is quite conjectural: expressions of rapidity, &c. lie in the thought:" (this is expressed too much in the style of the English *Matthiæ*;) "and we often find dactyls in Virgil and other poets, when the ideas are slow and mournful; and the contrary; e. g. *Sic fatur lacrymans, &c.* Virg. *Æn.* vi. 1. *Saltantes Satyros*, Virg. *Ecl.* v. 73." But surely the entire verses ought to have been quoted:

Sic fatur lacrymans, classique immittit habenas.

Saltantes Satyros imitabitur Alphesibæus.

It is true, that this alliance between sound and sense is much more studied by some Roman poets than by others; and most of all by Virgil and his followers. But that in many instances it was their object, cannot be doubted. When, for instance, we read in Virgil, *Æn.* II. 460.

Turrim in præcipiti stantem—————

Aggressi ferro circum, qua summa labantes

Juncturas tabulata dabant, convellimus altis

Sedibus, impulimusque. | Ea lapsa repente ruinam

Cum sonitu trahit, | et Danaûm super agmina late

Incidit :

it seems impossible to believe that the construction of these two verses, and the extraordinary concurrence of two lines in sequence, each containing five dactyls, (a circumstance which does not occur above seven times in the whole of Virgil,) can have been accidental. So in the instances of the opposite kind. Those who are most intimate with the Latin poets will, however, be the best judges on this subject. Gray, whose observation was exquisite in these matters, and who has produced some admirable imitations of Virgil, shows that this peculiarity had not escaped him: see the fine conclusion of the address to West, where the sudden retardation of flow is evidently intended

as expressive of mournful feeling, and more especially the beginning of a line with a spondaic dissyllable, and a pause after it, a commencement generally avoided as ungraceful by Virgil.

Respice et has lacrymas, memori quas ictus amore

Fundo ; quod possum, juxta lugere sepulcrum

Dum juvat, et mutæ vana hæc jactare favillæ.

(Nec minus interea Misenum in littore Teucri
Flebant, et cineri ingrato suprema ferebant.

Æn. vi. 212.)

Are we fanciful in tracing here another Virgilian artifice, namely a mixture of sluggish and prosaic construction, for the same purpose? “Respice et *has lacrymas*.”

Æneas mœsto defixus lumina vultu

Ingreditur, *linguens antrum*.—Æn. vi. 156.

Spargitur et tellus lacrymis, *sparguntur et arma*.

Ib. xi. 191.

P. 389, art. 6, alliteration. The Romans appear to have considered the alliteration with *v* as an exception to the general rule, judging from the frequency of its occurrence.

P. 391, l. ult. (of Elegiac verse.) “It is preferable when the sense is terminated at the end of a distich which is followed by a full stop, or at least by a colon.” Rather, this was the practice of the writers of the Augustan and following ages. The difference is the same as that between the couplets of the age of Elizabeth, (revived by some of the best poets of the present age,) and of Anne. Which construction is preferable in either of the two cases, is a different question. For our own parts, we doubt whether so much beauty as Catullus has enclosed in his elegiac verse could by any possibility have been embodied in the Ovidian.¹

P. 392, art. 4. There is only one instance in Ovid of a pentameter terminating with a trisyllable. The quadrisyllabic termination occurs in him about, or nearly as often as the spondaic in Virgil; and generally with good effect.

P. 393, art. 5. Single rhymes, such as “Instant officio nomina bina tuo,” are no fault at all.

P. 395, *Observation* 1. “In Catullus—the second foot [of a hendecasyllable] is sometimes a spondee:” only in Carm. lv.

II. The following fragment, relative to a transaction unrecorded in history, deserves preservation for its mock-heroic sonorosity.

¹ On the structure of the Ovidian distich, see an excellent paper in this Journal, vol. xxii. p. 221-224.

Bella per Oxonios plusquam civilia campos,
 Fœmineosque æstus, magnique inflata Mathonis
 Pectora, commissasque in mutua prælia linguas,
 Calliopea, refer. Tuque, o Caducifer, adsis,
 Atlantis facunde nepos : tu causidicorum
 Præsidium atque decus ; tu per certamina rauca
 Suppeditas animos, et vocibus instruis ora.
 Tu nobis idem faveas, pater, et vice Phœbi
 Advenias, spiresque sacram per pectora flammam.

III. English renderings of Classical words and phrases.

In this matter it is amusing to observe with what pertinacity we hold by ancient and established solecisms. We still persist in translating *literæ* by *letters* ; we might as well render *induciæ* by *truces*, or *nuptiæ* by *marriages*. *Literæ* means properly, not letters in the sense of epistles, but a collection of letters or written characters, sent to a person at a distance for the purpose of conveying our wishes to him ; so γράμματα, Thuc. i. 130, ταῦτα λαβὼν ὁ Πανσανίας τὰ γράμματα, synonymous with ἐπιστολήν. How the singular form came in modern languages to be substituted for the plural, is of no consequence. Again, in rendering the Greek vocative we retain the original ὦ, as if it possessed the same force in both languages ; “ O Socrates,” “ O Alcibiades,” “ O Athenians,” where no exclamation, nor any peculiar solemnity of address is intended. “ Great are the virtues of great O,” says the Laureat. Were our histories, our orations, and our newspaper reports interlarded as plentifully with this kind of embellishment as our translations from the classics, the absurdity would be evident. Such mistranslations, like other misdoings, may sometimes by a happy chance produce a beauty ; but it will be a beauty out of place.—We translate ἄδικος, ἀδικεῖν, ἀδικία, &c. invariably by the one stiff and general term “ unjust,” “ to act unjustly,” “ injustice,” &c. whereas the true English varies according to the context, as in the case of several other verbs. Φαίνεσθαι is usually translated “ to appear,” although this is seldom its meaning ; it usually signifies “ to prove or turn out,” or “ to show one’s self.” Τὶ after an adjective is generally translated “ some,” “ a certain,” &c. ; whereas in most cases it ought not to be translated at all. So τε in the construction τε—καί—, at least in many instances. We are also much in the habit of rendering the aorist participle, when followed by the verb, literally, as, διακόψαντες τὸν μοχλὸν, ἐξῆλθον, “ having cut through the bolt, they escaped,” where the true English rendering would be, “ they effected their escape by cutting through the bolt.”

Hom. Il. 6. 478.

σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
 χωομένης, οὐδ' εἴ κε τὰ νείατα πείραθ' ἴκηαι
 γαίης καὶ πόντοιο, ἴν' Ἰαπετός τε Κρόνος τε
 ἦμενοι, οὔτ' αὐγῆς ὑπερίονος ἡελίοιο
 τέρποντ', οὔτ' ἀνέμοισι· βαθὺς δέ τε Τάρταρος ἀμφίς.—

Thus translated by Chapman :

I weigh not thy displeased spleene, though to th' extremest
 bounds

Of earth and seas it carry thee, where endlesse night con-
 founds

Japet, and my dejected sire, who sit so far beneath

They never see the flying sun, nor hear the winds that breathe,

Neare to profoundest Tartarus—

These few words may perhaps have suggested the admirable
 description of Saturn's place of exile, in the Hyperion of John
 Keats :

Deep in the shady sadness of a vale
 Far sunken from the healthy breath of morn,
 Far from the fiery noon, and eve's one star,
 Sat grey-hair'd Saturn, quiet as a stone,
 Still as the silence round about his lair ;
 Forest on forest hung about his head,
 Like cloud on cloud. No stir of air was there,
 Not so much life as on a summer's day
 Robs not one light seed from the feather'd grass ;
 But where the dead leaf fell, there did it rest.

Keats, we believe, was ignorant of Greek ; but it appears,
 from a sonnet by him, that he had read with delight the transla-
 tion of Chapman. Our readers will pardon an additional cita-
 tion from this excellent and most genuine poet.

Much have I travell'd in the realms of gold,
 And many goodly states and kingdoms seen ;
 Round many western islands have I been,
 Which bards in fealty to Apollo held.
 Oft of one wide expanse had I been told,
 That deep-brow'd Homer ruled as his demesne ;
 Yet never did I breathe its pure serene,
 Till I heard Chapman speak out loud and bold :
 Then felt I like some watcher of the skies,
 When a new planet swims into his ken :
 Or like stout Cortez, when with eagle eyes
 He stared at the Pacific—and his men
 Look'd at each other with a wild surmise—
 Silent, upon a peak in Darien.

Virg. *Æn.* viii. 670. *Secretosque pios: his dantem jura Catonem.* "The critics and commentators seem to agree that Virgil does not mean Cato Uticensis, but Cato the Censor; and they all give the same reasons for their conjecture. First, they allege that, &c.—and, secondly, as Cato was guilty of suicide, he could not be admitted into the Elysian fields—. As to his suicide, which the Romans esteemed the noblest of all his actions, that could be no bar to his future happiness: the commentators forget that *Æneas* met *Dido* in the Elysian fields." *Dr. King's Anecdotes of his Own Times*, second edition, 1819, p. 91. There is however a passage in the sixth book, which, as commonly interpreted, implies a condemnation of suicide; v. 434.

Proxima deinde tenent mœsti loca, qui sibi letum

Insontes peperere manu, lucemque perosi

Projecere animas. Quam vellent æthere in alto, &c.

If Virgil meant to express his disapprobation of suicide in the abstract, he contradicts himself immediately after, by introducing *Dido* (and others similarly situated, *Phædra*, *Evadne*, and *Laodamia*) not indeed, as *Dr. King* says, in the Elysian fields, but in a place which cannot properly be styled unhappy;

————— conjux ubi pristinus illi

Respondet curis, æquatque *Sichæus* amorem.

And even supposing that he excluded from his general condemnation such suicides as were committed from supposed virtuous principle, as that of *Cato*, or from honorable affection, as of *Laodamia*, still we have to account for the appearance of *Phædra* and *Dido* in the "*lugentes campi*." In truth, however, there is not a word in the whole passage which necessarily implies moral censure. Virgil speaks of suicide as, in the gentle phrase of our newspapers, "a rash act," but not as incurring punishment. The words "*Quam vellent*," &c. are, as is well known, copied from the reply of *Achilles* to *Ulysses* in the eleventh *Odyssey*, where morality is out of the question. With regard to *Cato*, we are rather inclined to suppose that the Censor was intended, because his reputation was of longer standing, and he had already become ranked in popular estimation with the canonized worthies of Rome; especially as he is mentioned simply by his name, without any kind of distinctive designation. So vi. 842.

Quis te, magne *Cato*, tacitum, aut te, *Cosse*, relinquat?

where it seems to be agreed that the elder *Cato* is intended; from which we may presume that he is spoken of here also. After all, however, we are far from positive as to the application of the passage.

NOTICE OF

NUGÆ HEBRAICÆ, or an Inquiry into the Elementary Principles of the Structure of the Hebrew Language. By a member of the Royal Irish Academy. London.—Rivington, 1825—4to. pp. 67. price 7s. 6d.

IT is very remarkable, when we consider the quantity of mind continually employed on ancient literature, how few philological principles, unknown before, have been established in modern times, and how little progress has consequently been made, in facilitating the acquisition, or developing the systems of these venerable tongues. The fact seems to be, that the disposition for acquirement, and the talent for discovery, are seldom possessed in any high degree by the same individual. To wrangle about the comparative merits of δὲ and τε, or insert as many digammas as possible in a given passage of Homer, seems to be the whole employment of the majority of those whom the world venerates as *savans*.

What masses of undigested facts have been accumulated by German “*illustriissimi*,” and the “*magnanimi Heroës*” of English Universities! what curious and labored erudition has been wasted on commas, and accents, and Babylonian bricks, and Masoretic pointing! But the spirit of philosophic generalization has seldom moved on the face of these muddy waters. Horne Tooke in English, Hemsterhuys in Greek, and some very able German writers on other tongues, have indeed done a good deal towards simplifying the etymologies of languages; but there is still much remaining to be performed—a rich harvest that awaits the sickle, and will repay the toil of the reaper. The subject would probably have long ago received a stronger degree of illumination, but, in the memorable words of Bacon, “no one has yet been found of so constant and severe a mind, as to have determined and tasked himself utterly to abolish theories and common notions, and to apply his intellect, altogether smoothed and even to particulars anew. Accordingly that human reason, which we have, is a kind of medley and unsorted collection, from much trust and much accident, and the childish notions which we first drank in. Whereas if one of ripe age and sound senses, and a mind thoroughly cleared,

should apply himself freshly to experiment and particulars, of him were better things to be hoped."

We should think that the work before us has been produced in a manner very similar to that recommended by this great philosopher. Of the two names which the author has given it, the modesty that prompted the first was much more misplaced than the confidence which gave birth to the second. It is in fact a remarkably clear, concise, and original view of Hebrew Etymology—not written with the design of supporting at all hazards the system of any individual critic, or of strengthening with unshrinking boldness the planless conjectures erected by a favorite theorist.

The author has divided his production into two parts,—the first treating of the powers of the letters, and the second of the construction of words. He sets out by stating the well-known theory which derives the Hebrew characters from pictorial representations of objects, or hieroglyphics. There is little here to be remarked, for it is a matter in which certainty can scarcely be attained, and would be rather curious than useful, were it secured. It is clear however that, in most instances, there is less deviation from the supposed original figure, than there is in the greater part of the Egyptian Enchorial character, (as found in the Rosetta inscription,) from the sacred hieroglyphic writings;—yet of the connexion of these last we confess we entertain no doubt, as it seems to us that the researches of Dr. Young have completely overthrown the theory of Mr. Akerblad, which attempted to reduce the Enchorial inscription to an alphabetical system. The apparent identity of origin in several of the Hebrew and corresponding Samaritan characters is very satisfactory; but it would have been still more so, if the same connexion could have been shown in all cases between the two alphabets,—more particularly when we consider that the Samaritan was the character in which the greater part of the Old Testament was originally written, and is consequently that which more immediately concerns the Hebrew Etymologist.

The rest of our author's system, however, does not at all depend on the truth of this theory as to the Hebrew characters having been originally derived from hieroglyphical representations. It is founded on an idea of great importance, and to us, we confess, of complete originality, viz. that eighteen out of the two-and-twenty letters of the Hebrew alphabet, have, each of them, an ideal character of their own, independent of the phonetic character which they possess in pronunciation, and of

the symbolic or representative character which our author in common with many other writers is disposed to assign them. From these sounds, thus invested with an ideal signification, he derives the whole of the Hebrew language;—each of them having, according to his theory, given rise to a great number of words, all possessing meanings referable to that of the original and parent sound. The system of prefixes and affixes, which had before been thought to apply merely to the modifying and varying roots of two or three letters, so as to make them available as representatives of new ideas, is thus extended in its application by him, to his newly discovered and simpler roots, consisting of a single sound or letter. The more extended proof of the truth of this idea, and of the uniform certainty with which it bears on every word in the language, is reserved for a larger work, the appearance of which will, it is stated, depend on the success of the Essay now before us. Of its meeting with a favorable reception among all lovers of ingenuity of research, and originality of thought, we confess we entertain but little doubt. The ideas which it developes form so clear, so satisfactory, and so simple a foundation for a language, that, if they are carried out in the promised work with as much acuteness as was displayed in their discovery, we shall possess an analysis of the most ancient and interesting of tongues, more complete than has ever been given of any other system of speech.

R. K.

CRITICAL REMARKS ON HOMER.

[Concluded from No. LXV.]

IN surveying the wonderful fabric of the Iliad, we are naturally led to compare Homer to a great architect, who so ably directed the execution of all the subordinate offices of builders concurring to the consummation of a most magnificent structure, that the lapse of ages, so far from impairing his architecture, has rendered it an object of increasing admiration, in the same proportion as the faculties of the human mind have by cultivation been raised to a capacity of estimating

Et quid sit rectum, quid et utile, dulceque, quid non.
if I may be allowed so to alter the line in Horace.

In contemplating the composition of the Iliad in the natural order and dependance of its constituent parts, of necessity we notice, first, the *language* and literal meaning of the poem, on which every thing else obviously depends.

On this head I have already offered to the public some few criticisms, to which I have been led by regarding Homer as an author much more exact and full of intention in choice of words than any modern writers.

For however the moderns may excel the ancients in multiplicity of knowledge, they come far short of them in wisdom of design, and truth of language. And so, neither practising nor estimating these excellencies themselves, they overlook the exhibition of them in others; as, with respect to *wisdom* of design, and consistency in maintaining such design from beginning to end, I have endeavored to show that from inattention to Homer's scheme the ninth book of the Iliad has been in some essential parts misapprehended, and by consequence misconstrued.

The design of Homer indeed is so vast that it must at first be viewed at a distance, as with a telescope; but the several parts and expressions are so minutely exact, that, in the end, the microscope must be applied to all minutiae. It were much to be desired that such able critics, as those who have favored the public with improved editions of the Greek Tragedies, would give us Homer, book by book, in the same way.

The very circumstance that they have so exhibited the Greek Tragedians has brought these into fashion, while poor Homer is now too often regarded as a mere school-book and unworthy of close examination. I hope to show that such a low estimate of the Prince of Dramatists is founded on prejudice and ignorance.

From the *language* of Homer we pass in due order to the *matter*, with reference simply to Homer's own design in composing the Iliad, as well as to his management of that design; for *Scribendi recte, SAPERE est principium et fons*.

The *WISDOM* of Homer, in the end which he proposed, and in the adaptation of the means to that end, is the criterion by which his *matter* is to be estimated.

Now superficial readers run away with the idea that Homer's end was to exhibit his hero as a model of perfection in the heroical order. But nothing can be more unjust and false than this charge against Homer.

The end of Homer was to exhibit the dreadful and pernicious

cious consequences to the state, of Pride and Passion rebelling against lawful authority.

In subordination to this end, Achilles was selected as the example; and the rather, because he was so great a hero. For the very circumstance that he was such a person, rendered his pride and passion more tempting to himself, excusable to others, and destructive to the state.

Consequently, the more Homer magnified his virtues and achievements in other respects, the more he impressed his great lesson on mankind, that private ambition, personal resentment and party spirit are the bane of human communion and coalition.

In connexion likewise and subordination to the same end of ends, he warned his countrymen by the example of Agamemnon not to abuse the supreme power, nor to provoke by injustice the patience of the subject.

And with both of them he contrasted the wise Nestor, whom I venture to pronounce to have been *the hero of Homer*. In Nestor there was wisdom and virtue contrasted with the personal strength and arbitrary power of Achilles and Agamemnon; and consequently it is well observed by Cicero, that Homer prefers Nestor to Achilles, by putting into the mouth of Agamemnon, not a petition for ten such assistants as Achilles, but for ten such as Nestor.

But further, in Homer, we have all the varieties of moral characters naturally represented on the great sphere of the political world; their characters drawn out sufficiently to give interest, and the tendency and effects of their principles justly exemplified, down from the proud autocrat, Agamemnon, to the envious democrat and leveller, Thersites.

If we turn our eyes now to the Trojan state, we cannot fail to observe the justice of the moral retribution inflicted, according to Homer, on the treacherous and vile Paris, and his defenders.

But it was the design of Homer, according to his knowledge, to assist the nature and duties and sanctions of religion as well as those of the social compact. And it is but justice to our author to observe that were we to separate the superstition of his times grafted on primitive revelation, we should discover a remnant of the two tables of the law of Moses, so preserved and venerated, as might put to the blush the unsettled principles of perhaps the greater part at this moment of civilised mankind. Perhaps, it would not be going too far to venture the assertion, that the religious and moral principles of Homer

as much surpass in reasonableness and truth, those of modern philosophers, as they come short of Revelation.

There are three states in society; the first, in which mankind, being deeply impressed with a conviction and sense of religion and morals, are disposed to overload them both with the inventions of man; the second, in which they reform such superstitions; the third, in which they run into the opposite extreme to superstition, and disbelieve the most certain and rational positions merely because the first age overstrained them. The first is the age of superstition and arbitrary monarchy; the latter the age of universal scepticism, levelling, and lawlessness. The first age believes too much, the last in the end believes nothing; and while it claims the appellation of *rational*, is in fact the furthest removed from nature and right reason.

We are unhappily living in an age in which ignorance and conceit are every day gaining more ground, though it styles itself *The age of Reason and Liberty*.

In respect to the religious belief of Homer, I would call attention to his doctrine of the pre-determination of all things by a sovereign first cause, signified by the golden chain let down from Jupiter to the earth—his doctrine respecting sacrifice, prayer, and the obtainment of mercy by sinners from heaven according to mercy shown by them to their fellow-creatures who supplicate them—the declaration that prayer is not attended to from the gods, except it be offered by those who obey their commandments—his awful and sublime feelings and certain knowledge of the effects of perjury and the violation of an appeal to heaven, as in the case of Pandarus, and the sentiments which he puts into the mouth of Achilles respecting the effects of a divine curse, and the duty of the husband to the wife, as those also which Phœnix expresses respecting the curse of a parent. In the former, we are reminded of the curse on Cain, and in the latter of that on Canaan the *Phœnician*. The history of Bellerophon as naturally recalls the history of Joseph and of the Israelites in Egypt and in the Wilderness, which it resembles in many more points than have been noted.

The very circumstance that every transaction both of war and of peace was begun and ended with prayer or thanksgiving, at once elevates the Grecians of Homer's age many degrees above the present self-sufficient generation, which for the most part has sunk in faith and piety, as it has risen in the knowledge of the God of heaven and of earth.

And yet compared with that of the Bible, the light whether of tradition, or of indirect communication with the Jews, was not greater than that of a lantern compared with the sun; but now that the sun is risen on us, it has extinguished all the stars and lamps of man; and therefore it is that he that will not now see light in God's meridian light, has no light at all left to him; but because he fancies that he sees, his error is incurable.

The immortality of the soul is plainly declared in the twenty-third book; and I would further add, that it does not appear that in the days of Homer the Greeks had degenerated into the most gross of vices. Hence it appears that Homer intended his works for instruction in religion, policy, and morals; the last of which heads more particularly appears in respect to private life in the characters of Nestor, Patroclus, and Hector, in the Iliad; but more specifically in the Odyssey, as being more connected with domestic concerns. Nestor's account of the return of the Greeks from Troy, and the warning speeches of Ulysses, expressed much in the style of the Psalms, are proofs of this assertion.

The very end and intention itself of the Odyssey is most moral; and is of the same kind as that of Our Lord himself, who compares his departure from his house to that of a lord who had taken a long journey, and assigned to his household the work of each, and warned them that he should return at an hour when they little expected, and recompense every man according to his fidelity during his absence.

In this great moral of Homer there is room enough for those who sum up the evidence from *ex parte* views, to cry out, Superstition and gross Immorality; but to those who take a calm and complete view of his system, there is much to notice, to admire, and to profit by.

In respect to inferior points, we observe in the Iliad, instruction in Rhetoric, and serving as a model to the best judges, in Military Tactics, History, Geography, Surgery, and in the use of Method itself, as in Nestor's advice to Antilochus in the twenty-third book, &c. &c.

Much more might be added; but my object is to excite attention to the purposes of Homer, estimated by their relative importance in the noble structure of the great architect.

I would next call attention to such characters in the matter of Homer as accidentally may excite interest or afford instruction to ourselves, and which did not obviously form a part of the intention of the author.

If then any literary subject can awaken an interest and curiosity in our minds, I cannot conceive one more calculated to produce such an effect, than to look back to the first dawn of information respecting our Gentile fore-fathers—than to contemplate the sons of Japhet rising as it were above the horizon of night and ignorance in this brilliant day-star.

The veracity of Homer indeed as an historian has been sometimes doubted; but to myself it appears that the apology of Herodotus for differing from Homer in an immaterial part of his history, leads to the obvious inference that the first of the Greek historians who composed in prose, most highly estimated the authority of Homer. Such a testimony from one who had incomparably better sources of information on the subject than ourselves, is to myself decisive. See also the beginning both of Herodotus and Livy.

We must feel interested also in the endeavor to ascertain the time and country of Homer more precisely than has hitherto been done. These points remain to be determined; but it may here be observed in connexion with Assyrian chronology, that Nineveh had not in the time of Homer attained to the celebrity of Egyptian Thebes, nor extended its conquests so far to the west as even to be noticed by Homer.

I have already mentioned that a more particular inquiry into the religious, political and moral documents of Homer might be of considerable importance. To collect such of these heads as are consonant to Scripture might be a means of ascertaining whether, or how far, they might have emanated from Judea, or have been the remnant of primitive religion.

Shukford seems to have proved that the primitive religion was not corrupted till sixty years after the visit of Abraham to Egypt. The thirty-third chapter of Job attests the primitive faith before the Revelation made to Moses. The Prometheus of Æschylus demonstrates a tradition handed down from antediluvian times of the Fall and Restoration of Man; and that Æschylus followed the theology of Egypt is noticed by Herodotus.

This may be argued in favor of early tradition handed down to Homer; and in respect to communication with the Jews, it is the opinion of many learned persons that the Pelasgi were Phenicians expelled by Joshua; and the author of the book of Maccabees asserts that the Lacedæmonians knew themselves to be descended from Abraham, and related to the Jews. (1 Macc. xii. 2. and elsewhere, as also 2 Maccabees v. 9.)

These are a few of the interesting investigations which offer

themselves to the studious peruser of Homer ; and if he shall satisfy himself that the substratum of Homer's mythology is a pure and primitive Revelation made to mankind in the earliest age, he will gain a new evidence for the religion which was in the beginning, is now, and ever shall be world without end. And I believe that this is the very view of Heathen Mythology which the most learned prelate, Bishop Horsley, adopted and improved to good purpose.

Arguments of this kind St. Paul himself did not despise, as is manifest from his address to the Athenians ; and why we should not mark and learn what was true and right even in heathenism, as well as with itself feel its need of a Revelation from Heaven, in order that that which was only in *part known* might yield to that which is *perfect*, viz. the volume of Christian Revelation, is what I have yet to learn. Take away this kind and degree of instruction from the Classics ; and I would say, it is waste of time to study them simply for inferior purposes.

The next head to be considered in the *Iliad* is the *Manner*. For *Matter* is unquestionably of primary consequence, if we believe the Roman Critic of Taste, and note what he considered as primary in the perusal of

Trojani belli Scriptorem, maxime Lolli.

Must we Christians then learn from heathen philosophers that which cannot be too often repeated,

Scribendi recte SAPERE est principium et fons.

In confirmation of our method of analysis, we may further observe, that man is a compound of reason, imagination, and passion. Reason discerns and demonstrates truth ; Imagination illustrates, dresses and introduces it ; Passion impresses it.

In order to give to any book most perfect access to human nature, these three faculties must be addressed and satisfied.

Now I know of no uninspired author who has effected all this so completely as Homer, as I now hope to show in speaking of the *manner* in which he recommended rectitude and expediency. I need not remind my reader that his works are poetical addresses to the imagination and passions, for the purpose of illustrating and impressing the most important truths on his hearers.

Poetry consists both of *sound* and of *sense*. The origin of measured feet and verses most probably was the necessity of accommodating story and hymn to music ; as it is now commonly found needful to adapt the Psalms by a new metre to English music.

What can we conceive then more enchanting than the pri-

mitive story of the Bards, when the thoughts and words were not subservient to music, but the harp conformed free and unfettered to the ballads and histories of the achievements of ancestors and the praise of the Deity? When Music and Poetry thus worked together each in its due place, how must they have mutually exalted and inspired each other! The chaunting of the Latin Litany at Oxford approaches most nearly to my ideas of primitive music; I am here reminded of Burns's "Cotter's Saturday Night," where speaking of the Cotters he has the following exquisite stanza:

They chaunt their artless notes in simple guise,
 They tune their hearts by far the noblest aim,
 Perhaps Dundee's wild warbling measures rise,
 Or plaintive martyrs worthy of the name,
 Or noble Elgin beats the heaven-ward flame,
 The sweetest far of Scotia's holy lays.
 Compared with these Italia's trills are tame,
 The tickled ears no heart-felt rapture raise,
 No unison have they with our Creator's praise.

The practice and experience of the bards likewise, whose occupation it was to endeavor to surpass each other in working on human nature, must have conspired to draw out their talents in adapting both their matter and manner to the human heart. Homer did not write the history of the Trojan war by critical rules in a garret. This great event was still fresh in the recollection of his countrymen, and the interest of it by no means abated.

We may observe further that both the *Iliad* and the *Odyssey* are composed in that form of composition which may be considered as the larger *Drama*.

We observe in it an interesting crisis to be attained; and this crisis is the completion of the evil effects of the wrath of Achilles and of the counsel of Jupiter in the *Iliad*; and in the *Odyssey*, the restitution of Ulysses to his family and patrimony. The *Odyssey* keeps up the interest perhaps more consistently and increasingly than any other human composition; for its plot is more simple in the means by which it is worked, than the *Iliad*; but it is probable that if we understood the design and mechanism of the *Iliad* as perfectly, which at present I think we do not, we should find the climax at least as interesting and perfect. Whether I have succeeded or not in developing a few links in the chain of the plot, I leave to others to determine. We observe further in these great dramas a most interesting variety and contrast of characters—an approximation and competition of heroes, which enlist us under some one

or other—space allowed to develop both their special characters and powers in rivalry, and other interesting circumstances in the poem drawn out not only to the life, but to the satisfaction of our curiosity, according exactly to the interest which each is calculated to raise—and, though this may not always appear at first sight, a grand moral scheme of justice and retribution, without which a poem loses its usefulness and interest. This last is the charm which rivets us to the Persian war of Herodotus, and to the second Punic war of Livy, accompanied as they are with that degree of amplification, the absence of which renders the former books of Herodotus, and those of Livy, almost as dry and uninteresting, comparatively speaking, as the history of *Fidus Achates* and *Pius Æneas*.

We may admire indeed the language and rhythm of Virgil, and his narration of such events as do not immediately belong to his subject; but both his hero and his companions, and his subject, sink him below all comparison with Homer. Neither do the majestic and sometimes magnificent and sublime flow of his language surpass the same perfections in Homer.

The rhythm of Homer was adapted to whatever he wished to express. Witness *the sublime*, especially in some of the speeches of Achilles, and his description of the more terrible phenomena of nature, in which

ἔστραπτι, ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα.

And who ever equalled him among men in describing either the shepherd beholding the tempest rushing over the ocean, or watching calmly the heavens at night developing the glory of the expanse?

Homer never walked like Virgil on stilts; he selected as happy a ground as seemed possible, and accommodated his pace and elevation to the nature of it.

But when his ground required that he should rise, no uninspired poet or orator ever ascended higher in the scale of conception, language, and metre.

He seems indeed to have struck to purpose every chord in the organ of human nature, as well in the reason, as in the imagination and the passions of man, and that for the purpose of benefiting society in every way.

I would now attempt something like an application of the analysis which I have made of Homer's compositions.

It would appear then that the poetical form of writing is calculated to work on mankind in the highest degree. *As it always has been read, so it always will be read.* How important then is it that it should be rendered subservient to the

most noble purposes! The epic poem is confessedly the highest style of poetry. Its foundation is true history; but it is permitted to use every privilege of the drama in harmony with truth and probability.

I would illustrate my inferences from these observations on Homer, by supposing that I had the presumption to choose a subject for an epic poem, and to apply the method of Homer in the treatment.

My subject would undoubtedly be, *The generosity of Camillus, and the benefits which he thereby conferred on the Romans in delivering Rome from the Gauls.*

This subject would afford a most magnificent and useful lesson, both religious and moral.

Here would be no want of competition among heroes; Manlius should be brought forward as the

Unus Achille Ajax, vix et Achille minor.

Suspense, and surprise and climax, belong inherently to the subject.

Had Virgil selected this subject, with his superior information respecting it, and the accession of interest belonging to a Roman subject, it appears to myself that he would have rivalled Homer. The very circumstance that Camillus was the most religious of the Romans, would have naturally introduced that highest elevation and sublimity of poetry, which is confined to the most sublime of topics, and the absence of which has frequently degraded our modern poets.

The brevity of the action also would have given space to represent the persons of the drama in a proportion adequate to the excitement of interest and gratification of curiosity.

The conduct and progress of the drama would have been entirely natural, and would have required such a poetical amplification as may be compared to the enlarged and distinct view of an object, which after having contemplated in miniature at a distance, we view in its full proportions close at hand.

The chief error to be avoided would be that which is seldom thought of, but which is the bane of any story, viz. the *anticipation* by the slightest hint of the result.

It would likewise be my endeavor, while I varied my style according to the immediate subject, to rise like Homer, and *ex fumo dare lucem*, when the occasion required. For if ever any author had the ability to strike the thunder-stop of the harp, to

Break the bonds of sleep asunder,

And rouse us like a rattling peal of thunder,

VOL. XXXIV.

CL. XL.

NO. LXVII.

E

it was the primitive bard of Greece. Among our English poets, Milton is the model for variety and majesty of cadence ; but he has nothing that comes up to

Δεινὴν τε βροντὴν, ὅτε σμερδαλέως σμαραγῆσῃ.

Would we then raise the purposes and tone of English poetry, I would recommend to read Homer again and again.

Nocturnâ versate manu, versate diurnâ.

I would further suggest that it might be very interesting and instructive to compare poets in their descriptions of such subjects as are common to them, and in which at the same time they purposely display the brilliancy of their genius. I select, by way of example, the subject of *Night* ; and I cannot but imagine that all persons of taste would receive more pleasure from comparing a collection of such descriptions, than from the Rejected Addresses, which I consider as a cynical scheme for satirizing most unjustly our modern poets. The subject being ludicrous, the more noble the style in which it is treated, the more ludicrous the effect. Such a work would have been more worthy of the contemptible Aristophanes, than of a man capable of estimating and honoring the Muses. I select as Homer's description of *Night* the following sweet passage from the close of the 8th book :—

Οἱ δὲ, μέγα φρονέοντες, ἐπὶ πτολέμοιο γεφύρῃ,
 Εἶτατο παννύχιοι· πυρὰ δὲ σφισι καίετο πολλά.
 'Ως δ' ὅτ' ἐν οὐρανῷ ἄστρο φαινήν ἀμφὶ σελήνην
 Φαίνεται ἄριπρεπέα, ὅτε τ' ἐπλετο νήνεμος αἰθῆρ,
 'Εκ τ' ἔφανον πᾶσαι σκοπιαὶ, καὶ πρόωνες ἄκροι,
 Καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερῤῥάγῃ ἄσπετος αἰθῆρ,
 Πάντα δὲ τ' εἶδεται ἄστρο· γέγηθε δὲ τε φρένα ποιμήν.

The passage I select from Virgil is :

Nox erat, et placidum carpebant fessa soporem
 Corpora per terras, silvæque et sæva quierant
 Æquora : quum medio voluntur sidera lapsu,
 Quum tacet omnis ager, pecudes, pictæque volucres,
 Quæque lacus late liquidos, quæque aspera dumis
 Rura tenent, somno positæ sub nocte silenti.
 Lenibant curas et corda oblita laborum.

Æneid. lib. 1v. lin. 522.

And from Milton's *Paradise Lost*, book v. 38.

Why sleep'st thou, Eve ? Now is the pleasant time,
 The cool, the silent, save where silence yields
 To the night-warbling bird, that, now awake,
 Tunes sweetest his love-labor'd song ; now reigns
 Full-orb'd the moon, and with more pleasing light

Shadowy sets off the face of things ; in vain
If none regard : Heav'n wakes with all her eyes
Whom to behold but thee, Nature's desire ?

And from Shakespeare's *Merchant of Venice* :—
How sweet the moon-light sleeps upon this bank !
Here will we sit, and let the sounds of music
Creep in our ears ; soft stilness and the night
Become the touches of sweet harmony.
Sit, Jessica : Look how the floor of heaven
Is thick inlaid with patines of bright gold :
There's not the smallest orb, which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-eye'd cherubins :
Such harmony is in immortal souls ;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

And from Southey's *Thalaba* :—
How beautiful is night !
A dewy freshness fills the silent air ;
No mist obscures, nor cloud, nor speck, nor stain
Breaks the serene of heaven :
In full-orb'd glory yonder moon divine
Rolls through the dark blue depths.
Beneath her steady ray
The desert circle spreads,
Like the round ocean, girdled with the sky.
How beautiful is night !

And from Gray :—
The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea,
The plowman homeward plods his weary way,
And leaves the world to darkness and to me.
Now fades the glimmering landscape on the sight,
And all the air a solemn stilness holds,
Save where the beetle wheels his drony flight,
And drowsy tinklings lull the distant folds ;
Save that, from yonder ivy-mantled tower,
The moping owl doth to the moon complain
Of such as wand'ring near her secret bow'r
Molest her ancient solitary reign.

The above are a few specimens from the great poets of their treatment of a common subject ; and many more might be added on the same delightful theme, and other common subjects found and collated in the same way. But this not for the

purpose of invidious comparison. A strong appetite is not nice; neither is lively taste invidious and cynical. And yet we may compare, in order that we may judge and gain instruction. Instruction is the end of such comparison.

I fancy then that I discern in Homer's thoughts, metre, and expressions, a perfect mirror of the gradual brightening of the starry heavens, and as it were the curtain of the infinite expanse of the planets, the stars and the constellations uplifted, and contemplated through the calm and transparent ether of the mountain summit.

This is drawing from nature; and the man that shall come up to this specimen from Homer,

erit mihi magnus Apollo.

But this is only a sample of Homer's skill as a painter of nature, copying with the pencil both of reflection and of expression. (See Longinus on the Sublime.)

I would lastly observe that there sometimes prevails a prejudice against the practice of forming our taste upon the great models of antiquity, or any other models approved by general consent. This prejudice arises from various causes; as sometimes from idleness; sometimes from confidence in unaided talents; sometimes from a fancy that the most approved writers have rejected models, which is a great mistake; sometimes from the fear of being considered as plagiarists; sometimes from too great hurry and eagerness to be delivered of their brats, as Aristotle calls them; so that they conclude that Horace must have intended nine months rather than nine years as the proper time for the gestation of an epic poem. And in this prejudice they are too often flattered by the taste of the times, which is not so nice about quality as anxious for quantity; nor looking for that which may stand examination and be worthy of re-perusal, so much as for what will amuse for the moment and give no trouble to the superior faculties. Besides, no person can now be considered as any thing better than a pedant who has not skimmed a thousand volumes annually, enough to addle and hash the brains of a philosopher. But let triflers trifle: what I was going to observe by way of conclusion is, that if we would excel and live as poets, we must do as painters and musicians do, we must ascertain the best models, and study the whole and each part of their compositions; or, like the architect and the medical practitioner, learn part of our profession from the formation and adapting of stones to the composition of the cathedral, and from the compounding of medicines to the entire theory of life and health and their preservatives;

and when we shall have reached the summit of what others can teach us in our chosen line, then if we can, but not till then, endeavor to surpass them. And if we do no more than so imitate them as to surpass them, we make their excellencies our own.

J. M. B.

VITA S. ANTONII, ATHANASIO AUCTORE.¹

IN bibliotheca Universitatis litterarum Jenensi aliud mihi nuper quærenti exemplar Vitæ S. Antonii Eremitæ ab Athanasio conscriptæ Hoeschelium (Augustæ Vindelicorum a. 1611. 4to.) se obtulit, cujus margini quas trinis locis adscriptas reperiebam varias lectiones, si accurate describerem, cum propter eximiam earum indolem, tum quod ex fonte promanarint, e quo haurire adhuc non contigit, opus haud inutile suscipere mihi visus sum. Scilicet docta manus Jenensis, aut quisquis fuit hujus annotationis auctor, cui illas notas marginales debemus, distincte p. 85. allevit, lectiones quibus margo repleatur, ex "*Georgii Hamartoli Chronico Msto in Justiniano*" depromi. De quo Georgio monacho, qui ex modestia *Hamartoli* sive *Peccatoris* cognomen sibi assumpsit, ejusque Chronico, quod lucem nondum integrum vidit, multus est Fabricius Bibliotheca Græca, atque qui eam copiosorem reddidit, Harlesius tom. vii. p. 463. seq. Verum spei dulcissimæ, quam Hasius Præfatione ad Jo. Laurentium

¹ De auctoritate hujus vitæ A. Th. Hoffmannus, Professor Theologiæ venerandus a me consultus, hæc mecum communicavit: "Vitam Antonii ab Athanasio Alexandrino scriptam esse docent Gregorius Nazianzenus, (Orat. 21. in laudem magni Athanasii, ed. Colon. 1690. p. 376.) Hieronymus, (Catalog. Scriptor. Ecclesiast. c. 81. ed. Francof. ad M. 1684. T. i. p. 190.) et Socrates (Hist. Eccles. i. 21. cll. Hist. Eccles. auct. Ruffin. Aquileiens. ed. Bas. 1523. p. 224.); quam vero Hoeschelius primus seorsim Græce edidit vitam St. Antonii, post operibus Athanasii in edit. Benedict. Græce et Latine adjectam, (ed. Bened. Paris. 1698. tom. ii. p. 793. sq.) aut alius esse auctoris aut certe plurimis inquinatam interpolationibus, Cavius (Script. Eccles. Hist. Liter. p. 104.) aliique præcipue propterea arbitrati sunt, quod in ea permulta nugatoria ac tanto viro indigna invenirent. Hoc autem argumentum quam imbecillum sit, non est quod demonstretur."

Lydum de Ostentis nuper monstravit, Georgii hujus Opera partim inedita vulgaturum se esse, vellem vir eruditissimus mox finem imponeret. Præterea ut quibus Georgii excerptum a vulgata lectione discedat, facilius innotescat, eam ipsam Georgii contextui exadversum opponendam jussi.

Pag. 85-88. Hæschel.

Georgius.

Μέλλων γὰρ ἐσθίειν, καὶ ἀναστὰς εὐξασθαι ποτε περὶ τὴν ἐννάτην ὥραν, ᾗσθετο ἑαυτὸν ἀρπαγέντα τῇ διανοίᾳ· καὶ, τὸ παραδόξον, ἐστὼς ἔβλεπεν ἑαυτὸν ὥσπερ ἔξωθεν ἑαυτοῦ γινόμενον, καὶ ὡς εἰς τὸν ἄερα ὀδηγούμενον ὑπὸ τινων. εἶτα πικροὺς καὶ δεινούς τινας ἐστῶτας ἐν τῷ ἀέρι καὶ θέλοντας αὐτὸν κωλύσαι· ὥστε μὴ διαβαίνειν. τῶν δὲ ὀδηγούντων ἀντιμαχομένων, ἀπήτουν ἐκεῖνοι λόγον, εἰ μὴ ὑπεύθυνος αὐτοῖς εἴη. θελόντων τοίνυν συνάραι λόγον ἀπὸ τῆς γεννήσεως αὐτοῦ, ἐκώλυον οἱ τὸν Ἀντώνιον ὀδηγοῦντες, λέγοντες ἐκεῖνοις τὰ μὲν ἀπὸ τῆς γεννήσεως αὐτοῦ ὁ κύριος ἀπήλειψεν· ἐξ οὗ δὲ γέγονε μοναχὸς καὶ ἐπηγγείλατο τῷ θεῷ, ἔξέστω λόγον ποιῆσαι. τότε κατηγορούντων καὶ μὴ ἐλεγχόντων, ἐλευθέρα γέγονεν αὐτῷ καὶ ἀκώλυτος ἡ ὁδός. καὶ εὐθὺς εἶδεν ἑαυτὸν ὥσπερ ἐρχόμενον καὶ πρὸς ἑαυτὸν ἐστῶτα, καὶ πάλιν ἦν ὅλως Ἀντώνιος. τότε τοῦ μὲν φαγεῖν αὐτὸς ἐπιλαθόμενος, ἔμεινε τὸ λοιπὸν τῆς ἡμέρας, καὶ δι' ὅλης νυκτὸς στενάζων καὶ εὐχόμενος. ἐθαύμαζε γὰρ βλέπων πρὸς πόσους ἡμῖν ἐστὶν ἡ πάλῃ· καὶ διὰ πόσων πόνων ἔχει τις διαβῆναι τὸν ἄερα· καὶ ἐμνημόνευσεν, ὅτι τοῦτό ἐστιν ὃ ἔλεγεν ὁ ἀπόστολος, κατὰ τὸν ἀρχοντα τῆς ἐξουσίας τοῦ ἀέρος. ἐν

Μέλλων γὰρ ἐσθίειν ἀναστὰς εἰς προσευχὴν περὶ ὥραν ἐννάτην, ᾗσθετο ἑαυτὸν ἀρπαγέντα τῇ διανοίᾳ, καὶ παραδόξως ἐστὼς, ἔβλεπεν ἑαυτὸν ὥσπερ ἔξωθεν γενόμενον· καὶ ὡς εἰς τὸν ἄερα ὀδηγούμενον ὑπὸ τινων. εἶτα πικροὺς καὶ δεινούς ἐστῶτας ἰδὼν τινὰς ἐν τῷ ἀέρι, καὶ θέλοντας αὐτὸν κωλύειν. ὥστε μὴ διαβαίνειν. τῶν δὲ ὀδηγούντων διαμαχομένων, ἀπήτουν ἐκεῖνοι λόγον· εἰ μὴ ὑπεύθυνος αὐτοῖς εἴη. βουλομένων δὲ αὐτοῖς συνάραι λόγον ἀπὸ τῆς γενέσεως αὐτοῦ, οὐ συνεχώρουν οἱ τὸν Ἀντώνιον ὀδηγοῦντες, τὰ μὲν ἀπὸ τῆς γενέσεως λέγοντες ὁ κύριος ἀπήλειψεν· ἀφ' οὗ δὲ γέγονε μοναχὸς καὶ τῷ θεῷ συνέθετο, ποιῆσαι λόγον ἔξεστί. καὶ δὴ τότε κατηγορούντων καὶ αὐτοῦ μὴ ἐλεγχόντων, ἐλευθερὸς ὁ γέγονεν ἡ ὁδὸς αὐτοῦ καὶ ἀκώλυτος. καὶ παραυτίκα εἶδεν ἑαυτὸν ὥσπερ ἐρχόμενον εἰς ἑαυτόν. καὶ τοῦ μὲν φαγεῖν ἐπελάθετο· ἔμεινε δὲ τὸ λοιπὸν τῆς ἡμέρας, καὶ ὅλης τῆς νυκτὸς εὐχόμενος καὶ στενάζων. ἐθαύμαζε γὰρ λογιζόμενος πρὸς πόλους ἐστὶν ἡ πάλῃ· καὶ διὰ πόσων πόνων ἔχει τις διαβῆναι τὸν ἄερα, καὶ ἐμνημόνευσεν, ὅτι τοῦτό ἐστιν ὃ ἔλεγεν ὁ ἀπόστολος, κατὰ τὸν ἀρχοντα τῆς ἐξουσίας τοῦ ἀέρος. ἐν

¹ De communi adjectivi ἐλευθερος usu ad Lyeurgum p. 52 et 158. diximus.

ὁ ἀπόστολος, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος. ἐν τούτῳ γὰρ ὁ ἐχθρὸς ἔχει τὴν ἐξουσίαν, ἐν τῷ μάχεσθαι καὶ πειράζειν διακωλύειν τοὺς διερχομένους. δι' ὃ καὶ μάλιστα παρῆναι ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ. ἵνα μηδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον ὁ ἐχθρὸς, κατατischυνθῇ.

τούτῳ γὰρ ὁ ἐχθρὸς ἔχει τὴν ἐξουσίαν ἐν τῷ, μάχεσθαι καὶ πειράσθαι διακωλύειν τοὺς διερχομένους. ὅθεν μάλιστα παρῆναι λέγων· ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῇτε ἀντιπαλεῖν¹ ἢ ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ. ὅπως μηδὲν ἔχων ὁ ἐχθρὸς λέγειν περὶ ἡμῶν φαῦλον κατατischυνθῇ.

Pag. 88. Hæschel.

Georgius.

Μετὰ ταῦτα γοῦν διαλέξεως αὐτῷ ποτε γενομένης πρὸς τινὰς συνελθόντας πρὸς αὐτὸν περὶ τῆς διαγωγῆς τῆς ψυχῆς, καὶ ποῖος μετὰ ταῦτα αὐτῇ τόπος ἔσται; τῇ ἐξῆς νυκτὶ καλεῖ τις ἄνωθεν αὐτόν, λέγων· Ἀντώνιε, ἀναστὰς ἔξελθε καὶ βλέπε. ἔξελθὼν τοῖνον (ἥδει γὰρ τίσιν ὑπακούειν ὀφείλει) καὶ ἐθεώρησέ τινα μακρὸν αἰδιῶ καὶ φοβερὸν ἐστῶτα καὶ φθάνοντα μέχρι τῶν νεφελῶν, καὶ ἀναβαίνοντάς τινας ὥσπερ ἑπτωμένους. κακεῖνον ἐκτείνοντα τὰς χεῖρας. καὶ τοὺς μὲν κωλυομένους παρ' αὐτοῦ· τοὺς δὲ ὑπεριπταμένους, καὶ διελθόντας λοιπὸν, ἀμερίμνως ἀνάγεσθαι. ἐπὶ μὲν οὖν τοῖς τοιούτοις, ἔτριξε τοὺς ὀδόντας ὁ μακρὸς ἐκεῖνος· ἐπὶ δὲ τοῖς ἀποπίπτουσιν, ἔχαιρε. καὶ πρὸς Ἀντώνιον ἐγένετο φωνή, νόει τὸ βλέπόμενον. καὶ διανοιχθείσης αὐτοῦ τῆς διανοίας, ἐγενόετο τῶν ψυχῶν εἶναι τὸν ἐχθρὸν τὸν φθονοῦντα τοῖς πιστοῖς· καὶ τοὺς μὲν ὑπευθύνους αὐτῷ, κρατοῦντα καὶ κωλύοντα διελθεῖν· τοὺς δὲ μὴ πεισθέντας αὐτῷ, μὴ δυνάμενον κρατεῖν ὡς ὑπερβαίνοντας.

Μετὰ δὲ ταῦτα διαλέξεως αὐτῷ ποτε γενομένης πρὸς τινὰ περὶ τῆς διαγωγῆς τῆς ψυχῆς· καὶ ποῖος μετὰ τὴν ἐντεῦθεν ἀναχώρησιν ἔσται αὐτῇ τόπος; τῇ ἐξῆς νυκτὶ καλεῖ αὐτόν τις ἄνωθεν λέγων· ἔξελθε, Ἀντώνιε, καὶ βλέπε. καὶ δὴ ἔξελθὼν καὶ ἀναβλέψας εἶδε τινα μακρὸν τῷ εἶδει φοβερὸν ἐστῶτα, ἀναβαίνοντα δέ τινας ὥσπερ ἑπτωμένους ψυχάς· κακεῖνον ἐκτείνον [sic] τὰς χεῖρας, καὶ τοὺς μὲν κωλυομένους παρ' αὐτοῦ· τοὺς δὲ ὑπεριπταμένους, καὶ ἀμερίμνως λοιπὸν ἀναγομένους· καὶ ἐπὶ μὲν τοὺς τοιούτους ἔτριξε καὶ ἔβρυχε τοὺς ὀδόντας ὁ μακρὸς ἐκεῖνος· ἐπὶ δὲ τοῖς ἀποπίπτουσιν ἔχαιρε καὶ ἐγένετο φωνὴ λέγουσα, νόει ἃ βλέψεις, Ἀντώνιε, καὶ δὴ ἀνοιχθείσης αὐτῷ τῆς διανοίας ἔγνω τῶν ψυχῶν εἶναι τὴν πάροδον· καὶ τὸν μέλανα καὶ μακρὸν τὸν ἐχθρὸν τοῦ γένους ἡμῶν διάβολον· καὶ τοὺς μὲν ὑπευθύνους αὐτῷ, κρατομένους καὶ κωλυομένους διελθεῖν· τοὺς δὲ ἀνευθύνους μὴ δυνάμενον κατασχεῖν.

¹ Voce ἀντιπαλεῖν, cui si ἀντιπαλαίειν malles restituere, vim faceres, Lexica augeri possunt.

Pag. 104-105. Hæschel.

Georgius.

Ἐφθασε δὲ καὶ μέχρι βασιλέων ἡ περὶ ἀντωνίου φημή. ταῦτα γὰρ μαθόντες κωνσταντῖνος ὁ αὐγουστος, καὶ οἱ υἱοὶ αὐτοῦ κωνσταντίος καὶ κώνστας οἱ αὐγουστοί, ἔγραφον αὐτῷ ὡς πατρὶ καὶ ἡὔχοντο λαμβάνειν ἀντίγραμματα παρ' αὐτοῦ. ἀλλ' οὔτε τὰ γράμματα περὶ πολλοῦ τινὸς ἐποιεῖτο, οὔτε ἐπὶ ταῖς ἐπιστολαῖς ἐγενήθει. ὁ αὐτὸς δὲ ἦν, οἷος καὶ πρὸ τοῦ γράφειν αὐτῷ βασιλέας· ὅτε δὲ ἐκομίζετο αὐτῷ τὰ γράμματα, ἐκάλει τοὺς μοναχοὺς, καὶ ἔλεγε, Μὴ θαυμάζετε, εἰ γράφει βασιλεὺς πρὸς ἡμᾶς, ἄνθρωπος γάρ ἐστιν· ἀλλὰ μάλλον ὅτι ὁ θεὸς τὸν νόμον ἀνθρώποις ἔγραψε, καὶ διὰ τοῦ ιδίου υἱοῦ λελάληκεν ἡμῖν. ἐβούλετο οὖν μὴ δέχεσθαι τὰς ἐπιστολάς, λέγων, οὐκ εἰδέναι πρὸς τὰ τοιαῦτα ἀντιγράφειν. προτραπείς δὲ παρὰ τῶν μοναχῶν, ὅτι χριστιανοὶ εἰσιν οἱ βασιλεῖς, καὶ ἵνα μὴ ὡς προῤῥιφέντες σκανδαλισθῶσιν· ἐπέτρεπεν ἀναγινώσκειν. καὶ ἀντέγραφεν, ἀποδεχόμενος μὲν αὐτοὺς, ὅτι χριστὸν προσκυνοῦσιν, συνεβούλευε δὲ τὰ εἰς σωτηρίαν καὶ μὴ μεγάλα ἡγεῖσθαι τὰ παρόντα, ἀλλὰ μάλλον μνημονεύειν τῆς μελλούσης κρίσεως, καὶ εἰδέναι ὅτι ὁ χριστὸς μόνος ἀληθὴς καὶ αἰώνιος ἐστὶ βασιλεὺς. φιλανθρώπους τε εἶναι αὐτοὺς ἡξίου καὶ φροντίζειν τοῦ δικαίου καὶ τῶν πτωχῶν.

Ἐφθασε δὲ καὶ μέχρι βασιλέων ἡ ἐνάρετος πολιτεία ἀντωνίου. καὶ μαθόντες κωνσταντῖνος ὁ μέγας καὶ κωνσταντῖος καὶ κώνστας οἱ αὐγουστοί, ἔγραφον αὐτῷ ὡς πατρὶ καὶ ἡξίου ἀντίγραφα παρ' αὐτοῦ δέξασθαι. ἀλλ' οὔτε γράμματα δεχόμενος περὶ πολλοῦ τινὸς ἐπιστολαῖς ἐγενήθει [sic]· ὅτε γοῦν ἐκομίζετο αὐτῷ γράμματα, ἐκάλει τοὺς μοναχοὺς καὶ ἔλεγε, Μὴ θαυμάζετε, εἰ βασιλεὺς γράφει πρὸς ἡμᾶς, ἄνθρωπος γάρ ἐστι καὶ αὐτός· ἀλλὰ θαυμάζετε ὅτι ὁ θεὸς τὸν νόμον ἔγραψε καὶ διὰ τοῦ ιδίου αὐτοῦ υἱοῦ ἐλάλησεν ἡμῖν. βουλομένου οὖν αὐτοῦ μὴ δέχεσθαι τὰς ἐπιστολάς, ἐκωλύθησαν· παρὰ τῶν μοναχῶν λεγόντων αὐτῷ, ὅτι χριστιανοὶ εἰσιν οἱ βασιλεῖς καὶ μὴ ὡς ἀποῤῥιφέντες σκανδαλισθῶσιν· ἐπέτρεπεν οὖν ἀναγινώσκειν. ἀποδεχόμενος αὐτοὺς, ὅτι τὸν χριστὸν προσκυνοῦσι, συνεβούλευε δὲ τὰ πρὸς σωτηρίαν καὶ μὴ μεγάλα τὰ παρόντα ἡγεῖσθαι, ἀλλὰ μνημονεύειν αἰ τῆς μελλούσης κρίσεως καὶ ἀνταποδόσεως, καὶ εἰδέναι μόνον ἀληθινὸν θεὸν βασιλέα αἰώνιον. φιλανθρώπους τε εἶναι αὐτοὺς ἡξίου, καὶ τοῦ δικαίου φροντίζειν καὶ τῶν πτωχῶν, ὡς μέλλοντας περὶ τῆς ἀρχῆς αὐτῷ δοῦναι λόγων [sic] τῷ θεῷ παραινήσει τοῦ δικαίου.

F. O.

Jenæ, m. Aprili exeunte a. CIJJCXXXIV.

¹ Librarius Jenensis adscripsit: "Leg. ἐκωλύθη."

EXTRACTS FROM NEGLECTED BOOKS.

No. II.—[Continued from No. LX.]

WE have met with a little old pamphlet entitled 'Εγκώμιον τῆς ἐνδοξοτάτης Μεγάλης Βρεττανίας, καὶ πάντων τῶν κατοικούντων ἐν αὐτῇ, καὶ ἀμφοτέρων τῶν ἐκλαμπροτάτων Ἀκαδημιῶν, τῆς Κανταβριγίας καὶ Ὁξονίας' Χριστοφόρου Ἀγγέλου Ἑλληνοσ, ἕνεκα ἀποδείξεως τῆς αὐτοῦ εὐχαριστείας πρὸς τοὺς φιλοστόργους καὶ φιλοξένους καὶ καλοκἀγάθους εὐεργέτας αὐτοῦ. 1619. Printed at the Cambridge University Press. It is but a poor performance, as indeed the learned persons whose *testimonia* are prefixed to it seem to have been aware, from the laconic οὐκ ἀπαρέσκει μοί of Ἰωάννης Ῥιχαρδσών, and the limited commendation of Σ. Κολλῖνος (Collins): τὸ περὶ τοῦ Βασιλέως τοῦ πάνν κάλλιστα ἐμοὶ λεχθέντα φαίνεται, περὶ δὲ τῶν ἄλλων ἐπέχω' referring to a panegyric on the reigning monarch, James the First, τὸν κράτιστόν τε καὶ ἀνίκητον, καὶ γαληνότατον, καὶ πάνν σοφώτατον, καὶ θεολογικώτατον, καὶ Ἑλληνικώτατον, καὶ φιλέλληνα, καὶ φιλοξένον, καὶ ἐλεήμονα βασιλέα ταύτης τῆς μεγάλης τε καὶ ἐκλαμπροτάτης Βρετταννίας, Φρανγγίας, Ἑρινίας (Ireland), Παρθενίας (Virginia), καὶ ἐτέρων νήσων. It is only curious as a panegyric on Great Britain written by a native Greek. Christopher Angel, according to his own account given in another of his publications, was a native of Peloponnesus, who being persecuted by the rapacious Turkish governor of Athens, under a false charge of treason, found means to escape to England, where he was hospitably received, first at Cambridge, and afterwards at Oxford. The narrative of his sufferings from the Turks is interesting and rather curious, but perhaps too long for extracting. He wrote also an account of the Greek Church as it existed in his time, and a treatise on Antichrist. One quotation from his "Encomium" will be sufficient.

Ἀφθονοποικιλόμορφος λέγεται (ἡ Βρεττανία), διὰ τὰ ὠραίστατα Παλάτια, καὶ ὑπέρλαμπρα φροντιστήρια (colleges), ὡς ἐνταῦθα (he writes in Cambridge) τὸ ἀστραπόμορφον, καὶ ὑπὲρ πᾶν κτίσμα ὠραίστατον καὶ πάνν ποικιλόμορφον φροντίστηριον τῆς Παναγίας Τριάδος, ἐν τῇ περιφύμῳ Ἀκαδημίᾳ τῆς Κανταβριγίας. ἐν ᾧ ἔγωγε γρηγορῶν νύκτωρ τε καὶ ὡσεῖμέραι (sic) τριετὴς πον τρόφιμος γεγονὼς, διδασκόμενος ὑπὸ τῶν πανευδαιμονεστάτων τε, καὶ ὑπὸ πάντων διαβεβρημένων διὰ τὸ πολυμαθὲς καὶ ἐνάρετον αὐτῶν, διδασκάλων μου. (ὡς καὶ ἐν τῇ πανευφύμῳ Ἀκαδημίᾳ τῆς Ὁξονίας ὁκτὼ ἔτη ἔχω διαπεράνας σπονδάων κάκεῖ σὺν ὁμοίοις ἀνδράσι τοῖς προλεχθεῖσι κατὰ πάντα τῇ ἀξίᾳ τε καὶ ἀρετῇ.) ἔτι δὲ καὶ διὰ τοὺς ζειδωροὺς ποταμοὺς καὶ ἀφθονοπαρόχους, ἔτι δὲ καὶ διὰ τὰ ποικιλόμορφα πεδία τε καὶ κοιλάδας, καὶ νῆας, καὶ ἐτέρας καμπολλὰς ποικιλότητας, τοῦτον ἕνεκα καλεῖσθω ἡ Μεγάλη Βρεττανία ἀφθονοποικιλόμορφος. ἔτι καλεῖτω καὶ λιμὴν, καὶ σκέπος, καὶ παράκλησις τῶν τυραννουμένων Ἑλλήνων ὑπὸ τῶν Ἀγαρηνῶν (the descendants of Hagar, or Ishmaelites, i. e. Mohammedans).

We have selected the only tolerable passage in Angelus's encomium. The concluding compliment appears to have been not ill merited.

NOTICE OF

M. ACCII PLAUTI COMÆDIÆ, in usum elegantiorum hominum. Edidit FREDERICUS HENRICUS BOTHE, Berolin. 8vo. 4 vol.

NEARLY four hundred years have passed since George Merula published, at Venice, the first edition of Plautus; and yet,—notwithstanding the labors of Camerarius, by far the greatest of Plautinian critics, of Lambinus, Gruter, and a host of the most illustrious classical names of the 16th and 17th centuries—we have yet to lament the necessity of submitting to read this author, in editions abounding in errors and faults innumerable.

When we state that much of this almost incurable corruption of the text of Plautus is attributable to the anxiety with which the earlier editors pursued their favorite plan of bending his lines to their imaginary laws of metre, we believe we shall go far to account for the fact.

Deserting the only legitimate method of emendation, namely, that obtained from the very partial use of conjecture, and the patient collation of good Mss., and the earliest editions, these scholars assumed the unmetrical form of a line, as a sure test of perversion and corruption, and hastened forthwith to remodel it, so as to suit the canons of their own metrical system.

Had this practice been persevered in by the editors of the 17th century, who succeeded them, it is easy to see what would have been the fate of this poet. But Gronovius, about that period, and, more recently Ernesti, in language to which, for elegance of Latinity, we shall not easily find a parallel, raised the strongest objections to any critical system which would fetter the “*numeri innumeri*” of this matchless but careless poet with the trammels of strict poetic feet; and we believe this opinion was generally submitted to by the best scholars of this country, and of Germany and France. Yet much of the earlier corruptions of the metrical critics still adhered to the editions which these two scholars gave to the world; and it is to be feared that no other remedy will be found by succeeding editors, than to recur to Mss. and the editions which were immediately printed from them, with a determination not to be influenced by the text or dogmas of the editors of the 16th century, and to be directed in the emendation of passages, for which no assistance can be derived from Mss., by a sound discriminating judgment, and by the opinions of such men as Camerarius, Gronovius, and others, who, deeming sound an inferior object to sense, relying on good Mss., and deserting a system which substituted that which was considered best to that

which was found, have done much to restore to Plautus the ancient purity of his text.

But within a very few years a numerous sect has sprung up in Germany, whose sentiments on this subject are of a widely different character, and whose aim seems to be a revival of those metrical notions which so powerfully and so mischievously influenced their predecessors two hundred years since.

With them not one line is considered as genuine, which will not scan; and it must be made to do so by hook or by crook; and it is indeed amusing to observe how these laborious persons fatigue and torture themselves until they are enabled to force the refractory lines of our careless poet into their own clumsy metrical fetters. Following the bent of their absurd theory, they transpose whole lines, nay passages, of some half dozen lines, insert words of no possible use, coin a multitude of new ones, and make the most terrible havoc with passages possessing many of the careless graces of Plautus; and all this, and more, without the authority of one single manuscript.

With a considerable number of these defects, into which, as a disciple of the German metrical school, he could hardly avoid falling, Mr. Bothe appears to us to possess many requisites for an editor of Plautus.

He has considerable learning, an intimate acquaintance with the works of those editors who have tried their strength in the same field of criticism, together with much acuteness in eliciting good readings from the *ductus literarum* of mutilated and imperfect Mss., and above all an unwearied diligence in collating any of these, and the old editions which he was enabled to procure.

If, indeed, he could have overcome his capital defect, an overweening propensity to innovation and transposition, and had he rested more generally his corrections on better authority than mere conjecture, we are inclined to think that he would have given us a text which scholars would have hailed as the most unexceptionable which has yet been published. It is not founded on that of any preceding edition; and in this we think Mr. Bothe is right, and in this respect we would recommend his example to future editors.

The commentary is almost wholly critical, although it is occasionally enriched with the notes of Acidalius, Pareus, Palmerius, and others; and we could have wished, for the sake of general readers, that these had been less sparingly selected; and that Mr. Bothe had taken up more room in explaining those passages which derive their obscurity from allusion to peculiarities of manners, laws, or uncommon turns of expression, for which most readers may not be quite so well prepared as this learned editor. A commentary on Plautus, which should be both critical and explanatory, would, we think, be far more generally useful than

that, of which, as in the case now before us, immense portions are bestowed on trifling subjects of criticism, as on the relative position or merits of a dactyl or an anapæst. With this view of the subject we have always been accustomed to give a decided preference to that form of commentary adopted by Gesner and Ernesti; and we are convinced that no future editor of Plautus would be very wrong, who should think proper to select them as his models.

We regret Mr. Bothe was disappointed in his hopes of being able to collate a very old Ms., containing the twelve last plays, which is preserved in the Royal Library at Paris, the use of which was promised to him by Bonaparte's Librarian.

He had access to three Mss. of considerable antiquity, two of which, as old as the 11th or 12th century, he believes were never before collated. They contain the eight first plays, and were sent to him by order of the King of Bavaria, and the late Duke of Brunswick. Besides these Mss., he collated the editions of 1499 and 1500, as well as some others of more recent dates. He was unable to procure the *Editio Princeps* of Merula.

He had access to the emendations on Plautus of the learned Vossius, and to those of Bottiger on the Miles.

But it is time to consider briefly the critical parts of this edition. As it would be a labor of no common magnitude to wade through the whole, we will content ourselves with selecting one play, the *Trinummus*, from which we will lay before our readers such remarkable readings as appear to us very doubtful or evidently corrupt, as they stand in the edition of Ernesti, collating them with the more recent ones of Bothe, and occasionally indulging in a few conjectures of our own. We will also take notice of those alterations, which are introduced into the text of Bothe, where, in our opinion, no alterations were called for.

We may just remark, by the way, that the edition commonly called that of Ernesti is no other than a verbatim reprint of the *Variorum* of Gronovius of 1684, excepting that it contains an admirable preface by the former consummate scholar, and a few notes selected, we think, with too sparing a hand, from the *Lectiones Plautinæ* of the latter.

The edition now before us is said to be got up "in usum elegantiorum hominum;" and how far the editor has succeeded in realising this high destination, we hope to make apparent by the sequel.

A. 1. S. 2. l. 1. 2. Ed. Ern.

Næ amicum castigare ob meritam noxiam

Immune est facinus—Angl. "a thankless office." Ed. Both.

Næ amicum castigare ob merita nunc male

Inmœne est facinus.—The common reading is sense, and good sense too, and, what is of equal importance with this editor, is metre. But we will give part of the author's note on this new

lection, as a specimen probably, once for all, of his manner:—"Denique Mss. et Edd. Vett. non *immune*, sed præferunt illi *immene*, hæ *immane*, h. e. *inmæne*, sicut promiscue scripsisse priscos *oisum*, *æsum*, *usum*, *Pænos*, *Punos*, &c. monet J. Lipsius." It would be no difficult matter to prove the fallacy of this reasoning; does not *immune*, we would ask, resemble as closely *immane* as *inmæne*?

A. 1. S. 2. l. 24. Ed. Ern.

Næ tu hercle faxo haud scies quam rem egeris.

Bothe retains the *haud*, which we would erase with Hermann; an alteration which the sense of the preceding line seems to require.

l. 27. Ed. Ern. Ædepol proinde ut bene vivitur, diu vivitur.

Bothe retains this order of the words, which, as appears from the context, is incorrect: we would read, with Acidalius: Proinde bene vivitur, ut diu vivitur. There can be no doubt of the propriety of this slight transposition.

l. 83. Ed. Ern.—facere possis. Bothe retains the present of the subjunctive, in defiance of good Latinity; it should be, *posses*.

l. 102. Ed. Ern. Crede huic tute, suam rem melius gesserit.

Ed. Bothe—tuam rem. The former is the reading of the old editions, the latter of Lambinus, which we prefer, as we are unable to conceive why a man should be considered more trustworthy, who has the negative virtue of looking after himself.

l. 149. Ed. Ern.—Hascine me propter res maledicta differunt. This reading is evidently corrupt, and rests merely on the conjecture of Camerarius.

Ed. Bothe.—Hascine propter res maledicas famas serunt. the reading of the Mss. and, of course, the preferable one.

l. 175. Ed. Ern.—Indignum hac civitate esse et vivere.

Ed. B. esse vivere.—We do not much like the old reading, and would prefer *et se vivere*.

A. 2. Sc. 1. l. 19. Ed. Ern.—jam amplius erat, non sat

Id est mali, ni amplius etiam quod ebibit, quod comest,

Quod facit sumpti; nox datur?—Angl. "This is not enough, unless she has more to eat, drink, and spend."

Ed. Bothe. Non sat id est mali quod ecibit, quod comest, quod facit sumpti, ni amplius datur mox.—Here we have *mox* for *nox*.

It appears to us also that much of the spirit of the original is lost. *Datur nox* seems essential to the *ducitur familia tota*, which follows.

l. 26. Ed. Ern.—esse et bibere.

Amor amara dat,

Ed. Bothe. Esse et bibere amor amara dat.—This is an ingenious emendation, and should be received into the text.

l. 29. Ed. Ern.—Neque enim cum sibi amicum volunt dici.—We

have this line enclosed in brackets in Bothe, who deems it spurious: we would retain it, erasing *enim*, with Hermann. Schneider thus oddly interprets it: "*puget eos amoris mancipia dici.*" We conceive that it is introduced in order to strengthen the preceding sentiment: *amor—tuos cognatos fugat.*

A. 2. S. 2. l. 29. Ed. Ern.—*Is probus est quem non pœnitet, quam probus sit.* We think Bothe right in erasing *non*, with Gronovius and Hermann. Angl. "He is indeed virtuous, who is not fully content, however good and virtuous he may be." The following passage from Livy settles the matter: "*Nullum annum esse, quo non acie dimicetur, et, tanquam pœniteat laboris, novum bellum parari,*" i. e. *tanquam satis laboris non sit.* Gronovius.

l. 80-88. Ed. Ern.—LY. *Ne opprobra*——PH. *Agedum—Sapientiae ætas*—PH. *Mentiri ædepol—Nam sapiens—Eone multa—Multa est—Vitæ agendæ*—PH. *Non ætate—Sapienti ætati.*

Ed. Bothe:—LY. *Ne opprobra.* PH. *Mentire ædepol—Nam sapiens—Eone multa*—LY. *Multa est Vitæ agundæ*—PH. *Non ætate—Sapienti ætas—Agedum eloquere.* We are disposed to think that this transposition, although a violent one, and unsupported by Ms. authority, will be generally welcome to those readers, who, like ourselves, are unable to reconcile many difficulties in the old arrangement.

Act. 2. S. 4. l. 12-13. Ed. Ern.

*Non tibi illud apparere, si sumas, potest,
Nisi tu immortale rere esse argentum tibi—*

Angl. "Money which you have spent cannot be forthcoming, unless indeed you deem it a thing immortal." Bothe places the last line after the 7th of this scene; where it appears to us to be out of place. We object to all such transpositions as are neither required by the sense, nor supported by Mss.

l. 55. Ed. Ern.—*Ferentarium—amicum.* Angl. "a friend in need." *Adscriptivi dicti, quod olim adscribebantur inermes, qui succederent armatis militibus.* i. e. *si quis eorum deperisset.* *Hujusmodi equites pictos vidi in Æsculapii æde veteri, et Ferentarios adscriptos.* Varro de lingua Latina, Gothofred.—Bothe reads *Ferentaneum*, from the Mss.; the old reading being that of the Edd. Vett., which we prefer.

l. 93-94. Ed. Ern.—*Mirum ni tu illuc tecum divitias feras,
Ubi mortuus sis, ita sis ut nomen cluet.*

This is, at best, but a sorry joke, but intelligible enough, if with Gronovius we substitute *uti* for *ita*. Angl. "It will be wonderful indeed if you carry not your riches thither, that you may be, when dead, what your name imports, (i. e. beloved of men,) which you are not now when alive."

Ed. Bothe, from conjecture,

*Mirum ni illuc, ni tecum divitias feras,
Uti mortuus sis, ita sis, ut nomen cluet.*

It will be difficult to make much sense of this new reading unassisted by the punctuation. Could a hearer comprehend it?

l. 186-188. Ed. Ern. LES. O! Pater,

Æquum videtur quin quod peccarim. ST.—i modo!

LES. Potissimum mihi id obsit.

Ed. Bothe.— neque

Æquum videtur quin.—This is a violent alteration, and, we think, unnecessary. Mr. Bothe thinks the *neque* has been absorbed by the *æquum* which follows. But, by reading *qui* for *quin*, and retaining the rest of the old reading, the passage is rendered sufficiently perspicuous. We conceive the appeal of Lesbonicus to his father here as well-placed and affecting, and by no means weakened by *that* immediately following. “Utrumque enim,” says Acidalius, “valde servierit vehementiæ affectûs et orationis.”

A. 3. S. 1. l. 24. Ed. Ern.—Haud illi euscheme astiterunt. Angl. “They have halted discomposedly.” Mr. Bothe reads *aneuscheme* from conjecture: we see no reason for this alteration. Some of the Mss. have *in* or *en* before *euscheme*.

A. 3. S. 2. l. 2-3. Ed. Ern.—Si in rem tuam,

Lesbonice, esse videatur, gloriæ aut famæ, sinam—A correct reading. We frequently meet with similar changes of construction in the comic poets. Bothe reads *rem tuæ*, which he would have to agree with *gloriæ*.

l. 11. Ed. Ern.—An id est sapere, ut qui beneficium benevolente repudies?—This is the lection of the Mss. Lambinus inserts the preposition *a* before *benevolente*: both readings are good. Mr. Bothe reads *beneficum*, *benevolentem*, which is evidently incorrect, as appears from the line following it, in which the respondent takes up the word *beneficium*.

l. 18. Ed. Ern.—Atque honori posterorum ut vindex fieres?

Vossius defends this reading, contending that *vindex honori posterorum* will bear this interpretation, “that you should annihilate the honor of your posterity:” hence ‘vindicare auferre;’ ‘vindicta ablatio;’ ‘vindex qui aufert.’ Lambinus would read *vibex*, a lection unworthy of him. Gronovius proposes to connect this line with the one that follows. This is the most plausible way of getting rid of the difficulty, and at the same time retaining the old reading. But all of them are liable to great objections.

Ed. Bothe. Atque honoris posterorum ut vendax fieres—“V. C.,” says this editor, “non *vindex* sed *u. . . ndax*. Tinea erosit τὸ *i*, inquit Pareus. At ego, Tinea erosit *e* literam, et vox Catoniana *vendax* in tritiorem *vindex* abiit.” This reading is so happy and decisive a one, that future editors would do well to receive it.

1. 49-50-51. Ed. Ern.

Si istuc, ut conare, facis indicium, tuum incendes genus.

Tum igitur tibi aquæ erit cupido—

Atque erit, si nactus, proinde.—By placing the *ut* before *facis*, and reading *aquæ*, the passage, we think, will be made quite clear.

Ed. Bothe. Si istuc ut conari facis indicium—

Tum igitur tibi aquæ—

At qui erit? si nactus—

“At qui erit aqua? quomodo et unde sumes?” says Mr. Bothe in his note; “*Libri nullo sensu.*” From not understanding the old lection, he has intruded this unlucky emendation from conjecture. We thus render the old reading: “But it will happen, if you should be able to procure any, that (so prudent are lovers,)” &c. Yet Bothe rates Hermann for reading “*justo audacius*” Atque si eris nactus. *Fabula de te narratur.*

1. 94. ad 102. Ed. Ern. have suffered various transpositions from Hermann and others, who have misunderstood the meaning of the old arrangement of Gronovius, which is decidedly the best, and is retained by Bothe who reads, with Gruter, *ut* for *aut*, i. e. postquam, and *conjerit* with Pareus; in both instances, we think, judiciously. Angl. “We are all utterly ruined. It is certain that I must soon become a camp servant when my master shall have hired himself, at a high wage, to some king. But when he is running away or captured, I shall be lying snugly asleep in my tent with my helmet, bow and arrows.” This interpretation is confirmed by the same conduct of Sosia, on a similar occasion, in the *Amphitryo*, Act. 1. s. 1. l. 271. seqq.

A. 3. S. 3. l. 17. Ed. Ern.

Perlongum 'st; huic ducenti interea abscesserit.

Ed. Bothe.—ducenti; interea abscesserit.—It will not be easy to make sense of either of these punctuations. Lambinus suspected the passage to be mutilated; a suspicion which has been recently confirmed by a collation of the Codex Ambrosian. Mediolanensis, made by Maio, who discovered the following reading,

Perlongum 'st; huic ducenti interea abscesserit

Lubido, atque ea conditio huic vel primaria 'st.

1. 30. Ed. Ern.

Malim hercle ut verum dicas, quam ut des mutuum.

“By Hercules I would rather have good counsel, (or, I am more in want of good counsel,) than the loan of money.”

Ed. Bothe. Malum hercle — From conjecture. We have no fault to find with the old reading, which, to us at least, is much less obscure than Mr. Bothe's.

1. 36. ad 45. Ed. Ern. undergo various transpositions in this of Mr. Bothe, with which we are not greatly disposed to quarrel;

but we must, indeed, break a lance with the position which *Falsidicum*, *confidentem* are made to occupy. This passage would be greatly improved by placing these words after l. 38.; but Mr. B. transplants them after l. 45., giving them as an exclamation to Callicles.

l. 77. 78. Ed. Ern.

ME. Sicut præcepi cunctos exturba ex ædibus.

CALL. Ita faciam—

for which Bothe reads *quid jam*? Is not this a fair example of the mania for adopting what is thought best, in preference to that which is found?

l. 90. Ed. Ern. CALL. Tu istuc age. MEG. Actum reddam, an imperfect line, which Bothe thus completes with the Mss., *nugax sum, nisi*.

A. 4. S. 1. l. 1. ad 4.

Salsipotenti et multipotenti Jovis fratri et Nerei Neptuni
Lætus, lubens, laudes ago, et grates gratiasque habeo et fluctibus salsis,

Quos penes mei potestas, bonis meis quid foret, et meæ vitæ,

Quom suis me locis in patriam urbis mœnia reducem faciunt.

Ed. Bothe—Jovis fratri ætherei Neptuno—gratas, gratesque habeo et fluctibus salsis—in patriam urbem incolumem.

We think the new lection *ætherei* a very favorable specimen of Mr. Bothe's talent in eliciting, now and then, an undoubtedly genuine reading from Mss. It is indeed so obviously the true reading, that we wonder it has escaped for so long a time the commentators, who have all tried their strength on this passage. But we will give Mr. Bothe's admirable reasons for the emendation, in his own words.—“Sicut salsipotens Neptunus et Jupiter recte audit æthereus. Literas *H* et *N* item *h* et *n* quam vicinæ sint in scriptis monui, neque est quod multis probem *e* fere ibidem legi pro *æ*. Quibus positis, nemo est quin videat τὸ *ætherei*, usurpata, more prisici sæculi, scriptura continua, facillime degenerasse in *etnerei*, pro quibus mox corrector intulit, ut videbatur, et sententia id postulante, et Nerei.” Pater æthereus. Statius, *Sylvæ* 3. 1. 186. Vid. Virgil. *Georgic.* 2. 325. We by no means think he is so happy in his corrections of the remainder of this passage. There is an air of antiquity, qualem nequeo monstrare, et sentio tantum, of force and originality, about the old readings, which we would not willingly exchange for the more correct, but less spirited ones, of Mr. Bothe. We suggest the propriety of inserting a *que* between *urbis* and *mœnia*.

l. 73. Ed. Ern. mei. Bothe reads *mihi* with Pareus, who thinks it is redundant. Smeider alters the punctuation by inserting a comma after *memini*; “ut sit,” says he, “nomen non curo quando egomet *memini*, *mihi*... additurum vero epistolas ab eo esse tra-

VOL. XXXIV.

Cl. Jl.

NO. LXVII.

F

ditas, et senex interpellit." This is ingenious; but Pareus seems to be right.

l. 77. Ed. Ern.

Sy. Ad hoc exemplum est Char. CH. An Chares, an Charidemus, num Charmides?

This is the reading of Palmerius; but, like many others, it has the sin of being unmetrical: we must, therefore, have metre and nonsense from Mr. Bothe, who reads: Sy. Ad hoc exemplum est Ch. From the names which are suggested by Charmides all beginning with Char. it is placed beyond a doubt that the initial Char. was used by the Sycophant. The Palatine Mss. and Edd. Vett. read,

Ad hoc exemplum est an Chares, an Charmidas, min Charmides—

and we would advise a future editor, who may happen to be a stickler for metre, to read thus,

Ad hoc exemplum 'st, Char. CH. Chares? an Charmidas? num Charmides?

l. 101. 102. Ed. Ern. CH. Eho, an etiam vidisti Jovem?

Sy. Alii dii isse ad villam aiebant.

This is the reading of Acidalius. The Mss. and Edd. Vett. have *Callicles*, *Callidis*, which are corrupt. Mr. Bothe reads *Callide*. We believe a more silly emendation was never stumbled on by the worst of editors. We tremble to think of the sledge-hammer blows which old Peter Burman would have inflicted on it.

l. 104. Ed. Ern. Sy. Ego hercle si es molestus.

Ed. Bothe. Sy. Ego hercle. CH. Si es molestus? i. e. Sycophantæ porro narraturo senex: si es molestus? porrone sic nugabere si es molestus ut te mihi esse significavi? This is a much better reading than the old one, which, to us at least, sounds very like nonsense.

l. 149. 150. Ed. Ern. — imo salvos quandoquidem advenis Di te perdant: etsi flocci facio, an periisses prius.

Bothe reads, si te flocci facio. We think the old reading, which is that of Acidalius, the right one. He thus interprets it. "Gratulaturus sycophanta videbatur seni de prospero adventu cum ita inciperet—Salvus quandoquidem advenis—at contra quam expectabat senex, subjicit 'Di te perdant:' quoniam incolumis, inquit, huc venisti, pereas; etsi meâ causâ seu per me perire potueras etiam prius, nec ego floccum interduim si id factum."

A. 4. S. 3. l. 55. Ed. Ern. St. damnum malum.—Bothe reads da magnum malum, which is a good correction of Gulielmii.

l. 80. 81. Ed. Ern. Ego miser meis periculis sum per maria maxima vectus capitali periculo.—We do not object, in this passage, to the repetition of *periculis* and *periculo*: on the contrary, we think it quite natural for Charmides to express, in as strong terms as possible, the dangers he had passed, at a moment when he is sorely agitated at the reflection, that all these dangers are to

be so poorly rewarded. Broken and irregular construction is the best suited to portray deep passion or distress, since the mind has, then, no time or inclination to attend to the nice structure of sentences, and delights in repetitions. May not *capitali periculo*, we would further remark, be considered an amplification of *maximis periculis*? thus Angl. “nay at the very risk of my life.”

Ed. Bothe. Ego miser minimis vehiculis sum per maria maxima vectus capitali periculo.—This reading conveys to our minds a very ludicrous image, and brings strongly to our recollections an old ballad, with which our ears were familiar in childhood, the burthen of which was, that a certain worthy of the olden time had taken to the sea in quest of adventure in the most fragile of marine vehicles, “an egg-shell.” We have no time to edify our readers with the original. We regret that a man of Mr. Bothe’s scholarship should, in this instance, in an evil hour, have given way to his “zeal for reform.” We were about to suggest *naviculis*; but, as good luck would have it, we fortunately recollected “that little long,” which dispelled, in a twinkling, our gay hopes of a victory over this doughty German.

A. 4. S. 4. l. 20. 22. Ed. Ern.

Quanquam labores multos . . .

Sed hic unus, ut ego suspicor, servat fidem :

Ob rem laborem eum ego cepisse censeo.

For this corrupt passage no assistance, of any moment, can be obtained from the Mss. The editors have therefore had recourse to conjecture to correct it. Bothe thus,

Hic unus, ut ego suspicor, servat fidem,

Quanquam labores multos cepse censeo.

We like Herman’s emendation better, as it appears to us to adhere more closely to the Lib. Vett.

Quanquam labores multos ob rem heri mei

Et liberum ejus eum ego cepisse censeo.

A. 4. S. 11. l. 147. Ed. Ern.

Enim vero sero quoniam advenis.

Bothe reads *serio*. The poet here alludes to the punishments inflicted on the delinquencies of actors. Lateness in coming on the stage was, of course, included in the catalogue of these scenic peccadilloes. Thus the sycophant threatens Charmides for making his appearance when the play is nearly finished. Indeed the long absence of Charmides gives rise to the whole action of this drama, namely the development of the manners of his son, and the plot to which his sudden re-appearance puts so timely a stop. Mr. Bothe’s reading then is as absurd as uncalled for.

A. 5. S. 2. l. 6. Ed. Ern.

Nam beneficium homini proprium quod datur, proprium sumpserit—

MSS. *prosum scriit*. Edd. Vett. *proprium erit*. The old lection

is that of Camerarius and the other editors, and approaches nearest to the Mss. Acidalius reads *sumseris*, which is probably the best. . . . Bothe's is unintelligible.

Nam beneficium proprium homini, quod datur, præsumseris.

l. 49. Ed. Ern.

Miserum 'st malè promerita, ut merita, si mihi ulcisci non licet.

Mr. Bothe rejects *mihi*, in consequence of tracing indications of a better reading, as he supposes, in the Mss. "Sed Mss.," says he, "ut merita si *nis* ulc. n. l. habent, in quibus deprehendi *seni*: quod longe elegantius." We are glad to differ from the learned editor in this opinion.

We had hoped to have closed our review with some very favorable specimen of Mr. Bothe's talents for felicitous emendation, thereby giving him the benefit of a creditable exit from our critical arena; but this last "wretched, rash, intruding" correction has driven us reluctantly from our benevolent intention. We involuntarily exclaimed with Jeremiah Markland, "*Dii boni! quantum in hac quoque parte falsus fuisti,*" and shut the book with feelings little short of irritation and disgust.

One more observation, and we have done. We could have wished the editor had prevented that embarrassment, which must be experienced by those who may have occasion to collate this edition with the former ones, by adhering to the old division of the scenes, which is now and then altered, and to the numbering of the lines, which are here reckoned from the beginning to the end of the respective plays, especially as we have not been able to discover any advantage which can be derived from this innovation. We must also quarrel with that true German disregard of euphony which would prefer, to the more generally received and softer readings, such words as *suscensui*, *conponet*, *occessit*, *ecbi-bit*, and a thousand others; which, though not quite so intolerable as those *schutzites*, and *quartzites*, which Mr. Bothe's countrymen of the hammer and blow-pipe have inflicted on natural science, are yet to our uninitiated organs sufficiently harsh and cacophonous.

We now take our leave of Mr. Bothe and his edition, proffering him our sincere thanks for his persevering industry in the uninviting task of improving the corrupt text of Plautus, and assuring him of our sympathy with the fatigue which he must have undergone. But we should be departing from strict critical candor, were we not to declare it as our opinion, (in which our readers, judging from the examples set before them, may be pretty much disposed to concur,) that, although this edition comes recommended to our notice by the possession of many of those external beauties which bibliographers love to dwell on, besides other

internal excellencies of a more decidedly unequivocal value, namely, a considerable number of new, and undoubtedly authentic readings, great typographical accuracy, and an ample profusion of commentary, it has still no pretensions to be considered as a standard edition, which may be suitable and satisfactory for general use, or even as calculated to remove many of the defects of those which have preceded it,—but rather, from its minute and copious collation of Mss. and early editions, and from Mr. Bothe's own annotations, which are occasionally learned and valuable, as a rich mine, from which an editor may draw a large supply of critical materials for the formation of a future edition. We hope, indeed, that the day is not far distant when some highly gifted English scholar, possessed of considerable facilities for the collation of Mss. and the early editions,—facilities which this country is capable of holding out beyond all others,—may be induced to undertake a new edition of Plautus, and no longer to allow this field of literary labor to be monopolised by the critics of the German school. We shall then, and not till then, expect to have a new and better æra established in the literary history of this poet.

BIBLICAL CRITICISM.

Remarks on 1 Corinth. xv. 29.

IN the last Number of the *Classical Journal* my attention was called to this difficult text by your correspondent, who favored us with the criticism of Scheller. I beg leave to propose a new rendering of the passage for the consideration of your learned readers. Ver. 25, &c. For he must reign till he put all enemies *under* his feet (John iii. 35, 26.) “The last enemy *Death* is paralyzed. For he hath put all things *under* his feet; but when he saith that all things have been put *under*, it is clear that it is with the exception of him that put all things *under* him. But when all things be put *under* him, then shall the Son himself put himself under him that put all things under him, that God may be all in all. Otherwise what shall they effect who are baptized *above the dead*, and with what intention are they baptized *above the dead*?”

The answer seems to be. They are baptized *above* the dead, (signified by the water out of which they rise, Romans x. 7.) as a sure pledge that *death* is put *under* him into whom they

are baptized. (Romans vi. 4, 13.) As the wind moved in the beginning over the waters, and the first man, who is of the earth earthy, rose thereby above the deep, even so in the restitution of all things, the second Adam into whom believers are baptized, ascends in the spirit above the dark deep of death; and they being born of his spirit live in a higher element than the dead.

**ῥηρ* may refer likewise to the ark floating on the great deep, and to the ascent of the children of Israel, just before said to have been baptized in the cloud and in the sea to Moses; and to which there is a plain allusion in ver. 54, where the casting of Death into the *Lake* is compared to the drowning of Pharaoh. It is a dangerous thing to follow the true Church in baptism, as Pharaoh followed the Israelites through the sea, if our intention be not friendly to it. For as all animals were subjected to the first Adam, so is all Creation, Death and Hell subjected to his antitype, the Lord from heaven, Mediator between God and Man; who as God, is God by generation and genus, as much as the Son of man is by generation and genus, man; but who as Son of God is a person as subordinate to God the Father, as the Son of Man is subordinate to Man the Father; and who, as Mediator, shall finally complete his great and glorious work, which being completed, he shall reign as God, and not as Mediator.

I. M. B.

THE MASORA.

THE corruption of the Hebrew text has been as strongly asserted as denied in modern times. (See Dr. Kennicott's *Dissertations*, 1753, and *Classical Journal* for March, 1826. p. 103.) This question relates both to the integrity of the present consonants and to the claims of vowel points. The computation of the ages of the Patriarchs depends on the consonants; for the numerals are given at full length. It should however be noticed that the Mss. vary in respect to these very numerals. "There is," says Mr. Jackson, "a difference of a hundred years between the Eastern and Western Hebrew copies;" to which he adds, "since likewise the variation in the Hebrew copies from the Greek is uniform, so that this variation must have been made designedly, either in the Greek version or in the Hebrew text, it must be evident to every intelligent and judicious person, that the variation was made by the Jews, and that the

Hebrew copies have been purposely altered by them." (Jackson's Chronol. vol. I. p. 54.)

After all, that Mr. Jackson, whom I most highly respect, has to say, I think that neither he nor any one else, has hitherto cleared up this question by a sufficient induction of circumstances; and I do not hesitate to maintain that the argument in favor of the Hebrew chronology still preponderates, however the Hebrew in itself may vary, and however strong a case in favor of Josephus may be made out by one eminent divine, and another as strong in favor of the Septuagint, by a second.

I shall now endeavor to open the subject of the *Masora*, as it has struck myself. By the *Masora* I mean, *the right and full interpretation of the Law of Moses*. Some derive this word *Masora* from אָסַר *vincivit, ligavit, coercuit*. So Simon explains כִּסְרָא *contracte pro כִּסְרֵת* *Vinculum quo ligatur*, Ezek. xx. 37.

If this derivation of the word be admitted, may not the English word MEASURE be the very Hebrew word *Masora*, and the reason of the derivation be, either because *Measures*, as *bushels*, &c. are in their very make and form casks bound together? or because *casks limit and confine* that which is measured by them? See 2 Tim. iii. 7-10, 15, 20, 21, 26.

The other derivation of the word *Masora* is from כִּסַּר *Tradidit*, (Buxtorf,) who, however, hesitates between אָסַר and כִּסַּר. But כִּסַּר itself is derived probably from אָסַר. It is therefore consistent to understand by *Masora*, *a measure or limitation in interpretation handed traditionally from father to son*.

That such a *measure* did exist among the Jews before the Babylonish captivity is certain to those who regard the vowel points as having been added after the captivity. And it is indeed most probable that while the Hebrew was a living language, it was written without vowels, and at the same time without any more danger of misinterpretation, than there would now be of misinterpreting what short-hand writers compose in English, with the omission of vowels. But suppose the English to become a dead language, the first thing that would be necessary in order to preserve most securely the sense of our authors, if it had been committed simply to consonants, would be to *supply vowels*; because, in future ages, remote from the time of the common use of the language, *usus, norma loquendi*, would be entirely forgotten, and the consonants would frequently be liable to different interpretations, according to the vowels supplied.

By the *Masora* then I intend that meaning of the law of Moses to which it was *limited by tradition or use*, before the subsequent Masoretic apparatus of vowels, &c. was formed after the captivity, for the purpose of preserving the true meaning of the law as it had been spoken, while the Jews were not yet led captive.

It were superfluous to observe, that when it was thought necessary to supply such vowels, &c. the enemies of the restoration and reformation of the Jewish church, (those Jews especially who preferred to remain in Babylon,) would, if they could, have supplied another *measure*, and persecuted the prophets who were raised up to assert the true Masora. In the Jewish Expositor for May 1826, we have a neat specimen of the kind of corruption which may be expected. The author is a Jew, and his commentary on a passage in scripture, to which I call all attention, is as follows:

"The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy foot-stool." Ps. cx.

"The Lord said unto my Lord." The first word that shall be noticed is *לֹאֲדֹנִי* la-do-ni; the (ל) prefix signifies to, of, for. The word *אֲדֹנִי* is applied to man, also to an angel; but never to God; but when this word means God, it is written thus *אֲדֹנָי*, Lord, or God."

Ex pede Herculem. This is not pointing, but *piercing*. I proceed to trace the line of the genuine *Masora*, as opposed to such narrow-minded trifling and folly, by the prophets.

In Isaiah ix. 6. we read

וַתְּהִי הַכְשֶׁרָה עָלָיו—שְׂבִמּוֹ

And the Masora shall be upon his shoulder.

That is, the *Masora* shall be taken from the Assyrian and Babylonian, and laid on the shoulders of the son of David and those of the sons of Isaiah. Compare ch. vi. 9, 10. Mark iv. 11, 12. Isaiah viii. 11-20. li. 16. lix. 21.

The meaning is, as our Lord himself declares in St. Mark, that the unbelieving Jews should by their *Masora* mistake the shadows of the law for the substance, and the *exoteric* for the *esoteric* sense; but nevertheless should not prevail against *Isaiah*; and that the bearers of the true Masora should finally prevail over both Assyria and Babylon, which united against them in binding and confining the law.

And this was well understood by *Jonathan*, as may be seen in his sublime and decisive Targum on this passage.

The following is the Latin version of the Targum to which I allude, as given in Walton's Polyglott, to which I refer the reader for most important information respecting the faith of the ancient Jewish church. Isaiah ix. 6. Targum Jonathan. *Dicit Propheta Domui David, quoniam parvulus natus est nobis, filius datus est nobis, et suscepit legem super se ut servaret, &c.* The Chaldee for *ut servaret*, is *לכשרה*. *לכשרה* signifies *φυλάσσω*, to keep, preserve, &c. and is nearly allied in meaning to *כשרה* from *אשר* (Kircheri Concordantia Heb.) See 1 Tim. v. 21. vi. 20.

This passage of Isaiah in its primary and typical intention un-

questionably relates to the birth of Hezekiah, who should restore the law complete to the Jews, and subdue Assyria and Babylon, and their Jewish accomplices in Judea.

See article *Dial* in Dr. Robinson's theological dictionary, where he most satisfactorily reconciles the chronology of the Bible, in respect to the birth of Hezekiah, both with common sense and with this place in Isaiah; and for which I render him my thanks, as I never could satisfy myself on the first intention of this place till I read his article *Hezekiah*, and *Dial*: I had previously observed that the prophecy in its first intention related expressly to *signs*, and not to *things signified*; to the ἐξωτερικά and not to the ἐσωτερικά, as is confirmed by our Lord himself in the passage in St. Mark before mentioned. Compare also ch. viii. 18. with Hebrews ii. 13.

Hezekiah then as king, and Isaiah as prophet, were the great types of the deliverance of the true Israel, called by Isaiah himself, *the tenth part*, from the Assyrian Euphratian deluge; by which deliverance the great river Euphrates was dried up after the manner of Egypt, and the law and the *testimony*, or *Masorah*, in fact the very gospel, or New Testament, rescued from BABYLON. Compare Isaiah v. 26. to the end of ch. vii. with Revel. ix. 14. to the end of ch. xii. *Hezekiah* signifies according to etymology *the mighty God*.

The natural object of the Jews, it may well be supposed, was to confine the law to such an exoteric and narrow intention, as should exclude all other nations from the privileges intended for them according to the spirit. And in order to effect this purpose, seeing the *exoteric* intention, they did not themselves choose to see, or allow others to see the primitive and spiritual comprehensiveness of the Old Testament, which by ISRAEL most properly means אל—ישר, The Lord, the righteousness and rectitude of man, who should finally overcome the *Serpent* in his last Assyrian and Babylonian heads; as also עקב signifies the crooked mortal state of Man, which אל—גבור *God virile* should assume, and bear unto death, being put to death in the flesh. That this same veil which Isaiah, as type of the Messiah, casts on them, (according to *the invariable rule* that the words and actions of the prophet are typical, and which is applied by St. Paul in the second chapter of the Hebrews, ver. 13.) should continue over the Jews till they should turn to the Lord, or as Isaiah has it, to *God virile*, (ch. x. 20, 21.) is declared in 2 Cor. iii. 15. "But even unto this day, when Moses is read, the veil is upon their hearts. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that SPIRIT; and where the Spirit of the Lord is, there is LIBERTY."—"Without this distinction a man wanders in the dark; and by mistaking the *signs* for the things signified, is in the very bondage of the soul," (St. Augustin quoted by Bishop

Jewel in his explanation of *both* the sacraments of the Church of England. *Verbum sapienti.*)

There is always in man a tendency to run from one extreme into another, as from *literalizing* to *allegorizing*. *Spiritual interpretation* is neither literalizing nor allegorizing, but it is both : it is *typical*, and it neither sacrifices the spirit to the letter, nor the letter to the spirit. Those interpreters, for instance, who allegorize *water* as not literally intended in the ordinance of baptism enjoined in scripture, are as far from the truth, as those who hold that *water* in baptism *properly* and *really* regenerates. And let us take heed while we are sitting in judgment on the Jews, lest we ourselves, to use an elegant expression of old Bunyan, have *the shell upon our own heads*. Isaiah xxv. 7.

There is no greater blindness to the Law and the Prophets than that of those who hold that the inspired writers of the New Testament have *accommodated* passages in the Old Testament to the gospel dispensation. There are too many who now read the Classics as if they were *inspired*, and the Scriptures, vice versâ, as if they were *uninspired*. Let not such persons likewise sit in judgment on Jews. The most wretched pauper who believes the inspiration of scripture, and adopts the revealed wisdom of God implicitly as his light, may say, in respect to such Sadducees, "Thou, O Lord, through thy commandments, hast made me wiser than my teachers."

But to proceed with the *Masora*: immediately after the captivity, at the very time when the *punctuation*, &c. designed to preserve the *Oral Law*, by which I intend the Law as spoken and understood while the Hebrew was a living language, when this said Masora or measure, or piercing of the prophets, was most probably introduced with a good intention by some, while the Babylonian Jews might think it a fine opportunity to counteract or corrupt the text, lived the prophet ZECARIAH, *who was slain between the Temple and the Altar*. In reference to their opposition to him very probably, our Lord charges the lawyers with lading men with burdens and traditions not to be borne; and immediately adds, in connexion with the death of this said Zechariah: "Woe unto you, lawyers, for ye have taken away the key of knowlege; ye entered not in yourselves, and them that were entering in, ye hindered . . . there is nothing covered that shall not be revealed, neither hid that shall not be known." Luke xi. 46, &c. Matt. xv. 3.

In the fourth chapter of Zechariah, the prophet is awakened to behold a light set on a candlestick of such a kind as no Jew ever beheld without being thunderstruck. It was of gold, (1 Peter i. 9.) and SEVEN lamps thereon, (Prov. ix. 1.) and TWO olive-trees by it, (Romans xi. 17.) and the word to the Son of David, Zerubbabel, was not by might nor by power, but by the SPIRIT of God, (Gal. iii. 2.) and the great mountain on which the

temple was being founded, was levelled before the typical Zerubabel, son of David, (Matt. xxiv. 2.) and to the head stone of the corner, uniting two natures and nations, was shouted *Grace*, (Matt. xxi. 22. Eph. ii. 20. Rev. v. 12, &c.) and it was declared that, as the Son of David had laid the foundation-stone, so should the Son of David complete the temple of the Law and the Prophets, (John ii. 19.) and that this stone (margin to ver. 10.) should have SEVEN eyes, (Isaiah xi. 1, &c. Daubuz. Revel. v. 6, 7.) and that the two olive-trees had the unction of kings and priests before the Lord of all *nations*. (Revel. xi. 4.) In chap. v., the prophet beholds an expanded roll, containing likewise the original *universal* curse on the whole world as recorded in the third chapter of Genesis, and the twentieth of Exodus, in two tables, in which were written our duty towards God, and our duty towards our neighbor. In the sixth verse he beholds the false MASORA or measure, in which was the author of original universal sin, borne up by her two daughters, the corrupt in Judah and Israel, as young storks carry their parents, and by them conveyed to BABYLON, (Dan. i. 2.)

The Jews who remained in, or retired to Babylon from before the *Masora* of God, seem here intended. And hence we learn the parentage of the Babylonian Talmud, and, it may be, of sundry corruptions in the vowels, &c.

In the 6th chapter we have the Assyrian, Babylonian, Persian, Grecian, (Daniel vii. 6.) and Roman empires, (compare margin and Dan. vii. 7.) restless spirits, like Satan in Job, walking to and fro through the earth.

The Babylonians are said to have completed the wrath and indignation against the Jews, (ver. 8.) after which follows the ever-blessed kingdom of JESUS, as recorded in the second of Daniel, who shall *complete* the Temple of the Lord; for however men may have despised the second temple, it is the LORD FROM HEAVEN, (1 Cor. xv. 45-49.) it is the temple in which ALL NATIONS shall worship, (Zach. vi. 15.) The first temple is earth of earth; the second, God of God. *Zachariah* seems to predict his own death for this testimony, as being a type of Jesus, in ch. xiii. 6. and other places; and it is perhaps from not knowing the universal principle that the prophets are types, that we have not understood Luke xi. 51.; and if there be a prediction of the Millennium clearer than another, it is the last chapter of *Zachariah*.

Further it is observable that the parallel passages in Luke xi. 49, 50, and Matt. xxiii. 34 to 39, are found in the first chapter of the second book of Esdras: neither has the inquiry been ever impartially or adequately made by any one, whether our Lord referred to that chapter, or the author of that chapter incorporated with his composition those parallel passages in the gospel, which, it would be difficult to show, were not expressly quoted

from Esdras by our Lord. But any thing satisfies *prejudice*. See Calmet's Introduction to 2nd Esdras, and that of Mant and Doyly for valuable information.

If we now proceed to Matthew v. 12 to 20, may not our Lord specially intend in the 12th verse the prophets Isaiah and Zachariah; and by *the light of the world*, the very light that stood before the God of all the earth; (Zach. iv. 14.) as, by the city set on the hill, the spiritual Jerusalem and its temple, typified by the building raised by Zerubbabel; (Zach. iv. 6.) as by the candle and candlestick, may be understood the spiritual light and church under the second temple; which the Babylonian party hid under an ephah, or *μόδιον*, or measure? (Zach. v. 7, 11.) *Rode, caper, vitem*.

If so, it is clear why our Lord adds emphatically, "Think not that I am come to destroy the Law and the Prophets. (*You are they who attempt this.*) I am not come to destroy, but to *complete*." (Targum on Isaiah ix. 6.) As also, why he adds, "Till heaven and earth pass, one *jot* or one *tittle* shall in no wise pass from the Law till all be fulfilled." By the word *κεφαία* has been commonly understood either the Hebrew vowel or the extremities of the consonants. The former meaning is more probable, because a part of a consonant means nothing. I understand *κεφαία* not as signifying what we call the Masoretic points, but the vowels, which were pronounced while the language was spoken, and which the Masoretic punctures, stigmas and piercing professed to hand down by tradition as exemplified in מן.

To proceed: the *Masora* is delivered to St. Paul (Gal. i. 10, 11.) and by St. Paul committed to Timothy, (1 Tim. i. 11. 2 Tim. i. 12.) "I know to whom I have *entrusted*," viz. the *Masora*, as a light set upon a candlestick, even upon the church of the living God, the pillar and ground of the truth; and the *Masora*, it thus comes out, was none other than in sum that "without controversy great is the mystery of the *right worship*. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up in glory." (1 Tim. iii. 15, 16.)

By the martyrdom of Timothy, St. John succeeded to the *Masora*, the *κάλamos ὁμοιος ῥάβδῳ*; (Rev. xi. 1. as explained by Victorinus) and to him was exhibited the mystery of the seven candlesticks, and the two olive-trees of Zachariah; and the second Sennacherib, the second birth of Immanuel, and the fall of the tenth part of the city, &c. of Isaiah. And yet we are as ignorant of the meaning of these seven golden candlesticks as Zachariah was, and we confine the symbol (which is that of Zachariah continued), to the seven literal churches of Asia, which maintained the faith against Roman Babylon to the Diocletian persecution, after which the throne was set in heaven, and the *Masora* passed from Ephe-

sus to Constantinople, as the fourth and fifth chapters of the Apocalypse demonstrate, (Daubuz. compare Rev. iii. the end, with the beginning of ch. iv. and Sir I. Newton on ch. ii. 10. which verse he truly observes can apply only to the Diocletian persecution.) But besides this literal and primary intention, analogy and consistency require that we consider the seven churches of Asia as signifying seven successive states of the *Holy Catholic Church* during the time of the Gentiles, from the days of St. John to the conversion of the Jews, as I now proceed to prove.

The seven churches of Asia, in Revel. i. ii. iii. xxii. 16. are proved to be the *Christian Church privileged with the genuine Masora.*¹ (ch. i. 1.) ἐσήμανεν *he signified*, that is, he typically represented the ἀποκάλυψις, or *development* of himself, by the type of his angel; it being impossible to see the Son as HE IS, and *to live*: accordingly, as being a sign or herald, (which office also is implied in ἐσήμανεν, and further denoted by the *trumpet*,) the angel (most probably *Gabriel*) assumes the appearance, and speaks in the person of the invisible God, *Jesus*, precisely as the angel in the bush spake in the name of *Jehovah*, ch. xix. 9, 10. xxii. 8, 9, 16.

By *signified*, is also intended that the whole Apocalypse has another sense besides that which is literal and outward, as it is elsewhere expressly declared: "For the *spirit* (spiritual sense) of prophecy is the testimony of *Jesus*." (ch. xix. 10.)

A *sign* is never the thing signified; and we might as well say that the sign of the crown is the Crown, or that the picture of the king is the King, (though by a figure of speech they are commonly spoken of as if they were so,) as say that the first intention of the Revelation is not a type of another and *spiritual* intention.

Accordingly in ch. xii. 1, 3, there appeared a great *sign*, the very word used by Homer in the sense of a *type*;

Ἐνθ' ἐφάνη μέγα σῆμα, δράκων ἐπὶ νῶτα δαφνοῖός.

But this sign in Revel. xii. 1. is taken from Isaiah vii. and viii.; as that which preceded in ch. xi., viz. the fall of the tenth part of the city, is taken from Isaiah vi. 13. and Revel. ix.; also from

¹ NB. "Whenever truth or knowledge is explained by *fixed principles*, it becomes *scientific*; and he who, instead of investigating the question, declaims against it, must either be deficient in love of truth, or in logical reasoning." (Lavater). The *fixed principle* here applied, is, *compare spiritual things with spiritual*; and the mode of applying this principle here adopted, is the application of it in *purity, consistency and completeness*, as much as in me lies. And the more that this mode of investigating knowledge should be assailed by clamor, the more I should thank God that he had given me an understanding to maintain it. *Tu ne cede malis, sed contra audentior ito*. What is here introduced from the Classics, is not brought either for proof or confirmation.

Isaiah viii. Compare Isaiah vii. 18. and viii. 7. with Revel. ix. 3, 14. and Isaiah vi. 9-12. xiv. 26. with Revel. x. xi. 14. and Isaiah vi. 13. with Revel. xi. 13. and Isaiah vii. 14. with Revel. xii. 1, 2. and Isaiah xiv. 29. with Revel. xii. 3.

Isaiah likewise expressly declares that what he himself beheld, consisted of SIGNS, and therefore not of REALITIES, (ch. viii. 18. Compare Hebrews ii. 13. as also Isaiah vi. 9. with Mark iv. 11.) In the last-mentioned text, it is pronounced that *all things* in the kingdom of heaven have two intentions, the one shadow, and the other substance, the one *exoteric*, the other *esoteric* and spiritual. To suppose indeed that the Apocalypse is in the following chapters *a sign*, and not in these three first chapters, is to give an *inconsistent* interpretation to it; especially, since it is demonstrable that the *seven spirits* of God in this first chapter are *a sign*. Neither does it at all make for the hypothesis which rejects the significant intention of the seven candlesticks, that they are explained to signify the seven churches of Asia. For the 17th chapter contrasts to these seven Churches, the seven heads of the beast, and in the same way deciphers them to be seven mountains; and the seven mountains, *moreover*, to be seven *SUCCESSIVE* governments. (Revel. xvii. 9, 10. See Dean Woodhouse.) In proof then that by the seven Churches of Asia are intended seven successive ages of the Church, two arguments have been here brought, which are, *first*, that from the word *signified*; *second*, that from the analogy of the seven heads of the Beast, to which might be added a parallel in all the *sevens* in the Apocalypse. *A third* argument is, that this development of Jesus Christ is one and the same development which is related under the seven seals of chap. v. to the end of the seals, effected by the opening of the Scriptures and the taking away of the veil from all nations in the reading of Moses; and introduced by the same herald or trumpet who appears in this place also; as is most clear from the fourth and tenth chapters compared with this.

(Ver. 4.) *Seven*—'Επτά, *seven*, is derived from שבע, the Hebrew word which means *seven*. The radical meaning of שבע is *fulness*, and the number *seven* was denoted from this root, because it was on that day from the creation that the Lord completed all his work. (Parkhurst, ἐπτά.) So says Cicero in his *Somnium Scipionis*. *Seven*, he observes, *Rerum cunctarum fere nodus est*. St. Augustine on the place says that *seven* is *plenitudo*. By *seven* then is to be understood, that which is *Catholic* and *complete*; and this is the *fourth argument*.

The *fifth* argument is taken from the name of *Asia*. The scene of the entire Apocalypse, in the letter and sign, is the empire of the *literal* Babylon, the capital of *Ashur* or *Asia*; and of necessity, if *consistency* be regarded, this empire of Babylon must be called *Asia*. The thirteenth and seventeenth chapters are proof positive that the empire of Babylon constituted the entire scene

of the Apocalypse ; the whole world being reputed to be subject to that monarchy, whenever it is spoken of, as in Daniel ii. 38. Revel. xiii. 7 to 9.

But this empire described in Revel. xiii. is that same empire over which *Babylon* presides, (ch. xvii.) and therefore, in the literal first intention, there could be no churches *out of* Asia or the Babylonian empire. The same mode of speech is used in prophecy respecting each of the four monarchies in succession, as may be seen in the second and seventh of Daniel, and even in St. Luke (ch. ii. 1.)

To be consistent, then, we are to consider the small region of Asia, in which the seven literal churches were seated, as a type of the entire Asia, in which all the Asiatic churches were situated ; and these again as types of the Catholic Church distinguished into seven successive states, and situated in whatever empire was figuratively intended by the Babylonian monarchy ; and not the less so, if it should be found that the prophecy likewise intended, literally, seven successive states of the Christian Church in the *entire* literal Asia, concurrent with the similar succession here asserted in the figurative Asia, the empire of the figurative Babylon.

The *sixth* argument is drawn from the accompaniment of the mention of the *seven spirits* ; and it is maintained, that whatever sense *seven*, with *spirits*, has, the same sense *seven*, with *churches*, undeniably demands. That the meaning of the *seven spirits* is seven created angels, acting successively as ministers of the Holy Spirit, in his seven-fold operations, is most manifest from the following texts compared with this. ch. viii. 2. v. 6.

It might, indeed, seem, as *Reuchlin* notes, that the Divinity acts by a descending scale of corresponding agents, as, for instance, the seven-fold spirit, by seven arch-angels, and seven angels or apostles of the churches, to whom correspond the seven planets, in the midst of whom the Sun of Righteousness is here beheld making his circuit, precisely as Homer describes the Sun as making the circuit of *Chrysa*. The twelfth chapter as plainly refers to the Sun in the Zodiac, when it describes the twelve apostles as twelve stars. So many analogies meeting in the prophetic descriptions, transcend the talent of man to put together, and demonstrate that, could we read the visible world, we should find it to be the Bible itself, in which, both *from* the foundation of the world and *by* the constitution of the world, the invisible things of God are reflected on earth as from a higher heaven, by an intermediate mirror communicating with our dark and gross atmosphere, as the nocturnal reflection of the moon in the font displays the light of day itself. Each successive dispensation of God from the first constitution of this visible system till the perfection of the new heavens and earth is, as it were, a new coloring laid on the

former coats, and attesting that God doeth nothing in vain. This seems to be necessary for the perfection of harmony, and unity of design, and consistency of attribute, in the great Alpha and Omega here developing his meridian glory. *I. M. B.*

CAMBRIDGE ENGLISH PRIZE POEM,
FOR 1826.

VENICE.

Glory and Empire! once upon these towers
With Freedom—godlike Triad! how ye sate!

BYRON.

SPIRIT! who oft, at night's unclouded noon,
 Dost love to watch the melancholy Moon
 Shroud in the wanness of her spectral ray
 Rome—Athens cold in beautiful decay :
 Or where Palmyra's mouldering shrines o'erspread 5
 The Syrian waste—Sad city of the dead!
 Beneath some ivied arch dost sit thee lone
 To drink the music of the night-wind's moan,
 And smile on ruin!—Spirit! who dost dwell 10
 In the deep silence of thy cavern'd cell,
 Noting the shadowy years, and mantling all
 The pomp of Earth in mute Oblivion's pall—
 Spirit of Time! could Beauty's radiant dower,
 Could Genius—Valor mock thy sullen power,
 Could Riches fly thee—Venice still had been, 15
 As once of old, Earth's—Ocean's sceptred Queen,
 And still been throned in all her ancient charms
 Of wealth and art, of loveliness and arms!
 Fair—faded Venice! when in visions wild
 Imagination on my boyhood smiled, 20
 O! then the glories of thy proud career
 With many a tale repaid my listening ear :
 Thy merchant Dukes by prostrate Kings obey'd,
 Thy deeds of war in distant climes display'd,

Thy marble palaces, and sea-girt walls, 25
 The orient splendor of thy gilded halls,
 Touch'd with bright hues from Fancy's pencil caught,
 All raised the rapture of my childish thought;
 And now—e'en now to manhood's sterner glance
 Thine annals wear the impress of Romance, 30
 And all that History tells of thee might seem
 The lovely fiction of a poet's dream!

Whilst in his wrath Ausonia's northern foe¹
 O'er her fair cities flung a cloud of woe,
 Her outcast sons condemn'd alas! to roam, 35
 And seek abroad the rest denied at home—
 Fled from the wreck of arts, the waste of life,
 The Victor's fetter, and the Battle's strife—
 Where Adria rear'd from Ocean's dimpled smiles
 The free seclusion of her cluster'd Isles! 40
 Though rude the scene, yet Peace and Freedom there
 Smoothed Nature's frown and made e'en deserts fair,
 Blue heaven above, and murmuring waves around,
 Below, the rocks with verdant wildness crown'd,
 Seem'd to the Exile's joyful gaze, a new 45
 And fair creation screen'd from tyrant's view!

There Venice rose, and thence in tranquil state
 She view'd each awful change of changeful Fate,
 Whilst Conquest shook with desolating hand
 Her Lion Crest o'er many a subject Land, 50
 Where soft Italia's sunny prospect lies,
 Blest in its fadeless plains, and cloudless skies,
 Or where green Asia spreads her garden'd shore,
 Or Afric's sons their fertile streams adore.
 And many a marble form of heavenly mould, 55
 (That flash'd on Genius' glowing thought of old,
 And taught Canova's wand in after time
 To shadow forth the beauteous and sublime,)
 The life-like statue, and the breathing bust,
 The column rescued from defiling dust— 60
 From those sweet Isles that gem th' Ægean waves,
 Too bright and lovely for the homes of Slaves!

¹ Attila.

"Or like our Fathers driven by Attila
 From fertile Italy to barren islets."

Two Foscari.

To conquering Venice borne—with spoils divine
Adorn'd the Palace, or enrich'd the Shrine.

Light of admiring Earth!—when holy zeal 65
Rear'd War's red flag, and bared the glittering steel,
Each pilgrim prince, and red-cross chief implored
The mighty succour of thy sail and sword.—
And vain the flush of eager Valor—vain
The Christian's hope to crush the Moslem's reign, 70
Till Venice cast her banner to the breeze,
And bade her navy sweep the sounding seas.
Proud was that hour when o'er the sparkling bay
Her martial gallies stretched their long array,
Proud was that close of day, whose farewell smile 75
Wept its sad light on Zara's yielding Isle,
And prouder still, when Stamboul blazing shed
Funereal glare o'er piles of Asia's dead!

Such were her deeds of yore! but wither'd now
The wreath of glory from her abject brow! 80
Her name “the Free” of thirteen hundred years
Has sunk at length in bondage and in tears:
And now—what art thou? City of the waves!—
A tyrant's dungeon of degraded slaves,
Dull as the slumber of their slow canals, 85
Dull as the silence of their empty halls,
Dull as their dead!—O! would their dead might be
Once more awake, and Venice yet be free!—
Ye shrouded Chiefs, who struck the flying foe,
Pisani,¹ Carmagnola, Dandolo! 90
Rend—rend the tomb, and start to second life,
And strive in kindled Freedom's glorious strife!
Strike, as ye struck, the Frank, the Greek, the Hun,
Strike, as ye struck when Candia's fight was won,
When Venice thunder'd with avenging hate 95
Stern Doria's threat on Genoa's rival state,
Or when in vain Carrara's² valor tried
From Padua's wall to turn the battle's tide!

¹ Pisani was the commander of thirty-four gallies against the Genoese. Carmagnola, after a long series of brilliant victories, fell under the suspicion of “The Ten,” and was publicly executed. Dandolo was Doge when the Ambassadors arrived from France to ask the assistance of the Venetians for the recovery of the Holy Land, and although ninety years old, greatly distinguished himself at the capture of Constantinople.

² Carrara, Prince of Padua, with his two sons, after bravely defending

Mute—mute!—unheard the summons echoes o'er
The fiery bosoms that may beat no more : 100
But ye—their living sons—O ! spurn the chain!
Alas ! they heed it not!—the call is vain !

As o'er the bier, where silent Beauty sleeps,
For ever hush'd—some lonely Lover weeps,—
Whilst o'er his soul fond Memory's vision strays, 105
And all the looks and tones of happier days
Rush on his thought,—“ And is she nought but clay ?
Perchance the spirit has not pass'd away—
Again perchance the long-suspended breath
Will break the dread tranquillity of death !”— 110
It may not be !—the changeless cheek, the eye
All darkly curtain'd in Eternity,

The lifeless hair in weak confusion thrown,
The chill white hand that thrills not to his own,
The lips, whose music sway'd his wayward will, 115
Now coldly closed, and colorless, and still,—
These leave not Doubt to gild despairing gloom,
Nor furnish Hope to flutter o'er the tomb !

O ! thus may he, who quits his northern home
Amid Italia's softer scenes to roam, 120
O'er Venice mourn ! still beauty lingers there,
But palely sweet, and desolately fair :
Yes ! still her turrets rise—her bulwarks' frown
On Ocean's humbled wave looks darkly down,
And still her streets their marble grandeur raise 125
To wake the wonder of the stranger's gaze !
And oft when o'er the Adriatic tides

His homeward bark the 'nighted fisher guides,
And views, extending far, her shadowy piles
Catch the faint splendor of the moon's pale smiles, 130
Well might he deem a Spirit's fairy spell
Had scatter'd beauty where its magic fell,
And rear'd aloft, in gay fantastic show,
The pomp of Ocean's palaces below.
Awhile—so still the scene, each echo fled,— 135
The city seems a mansion of the dead ;

his capital against the Venetians, was compelled to surrender, and on the faith of a safe-conduct they repaired to Venice to entreat the clemency of the Senate, who, however, after a short interval, caused them to be put to death in the prisons of St. Mark.

Anon—the sudden dash of distant oar,
 The hum of voices on the peopled shore,
 The glance of lights from twinkling casements thrown,
 The mingled swell of Music's airy tone, 140
 (Heard, where to beauty's not-unwilling ear
 Love tunes some soft guitar—or wild and clear—
 Responsive rowers, o'er the waters wide,
 Chaunt Tasso's lays—their city's ancient pride)
 Burst on his ear and eye, as oft of old 145
 The wizard Seer,—so legends wild have told!—
 Raised sudden, o'er Enchantment's drear domains
 Mysterious visions, and melodious strains.
 At night, beneath the Moon's deceitful ray,
 Time's footsteps pass like traceless clouds away, 150
 And ancient arch, worn dome, and hoary shrine,
 Touch'd by her light in freshen'd splendor shine;
 And as the wind symphonious cadence flings
 O'er the swept discord of Æolian strings,
 Or rolling tides from Ocean's sandy shore 155
 Deep lines efface, and smooth the surface o'er,
 Beneath her beams, the scars that years have traced,
 With each grotesque variety of taste,
 Blend in harmonious beauty—but by day,
 The faults of art, the furrows of decay, 160
 Glare on the sight; and yet—sweet Venice! yet
 Some scenes thou hast no heart can e'er forget—
 Where o'er the Great Canal, Rialto's sides
 Bend their broad arch, and clasp the busy tides,
 Where rots¹ the bridal Bucentaur—or where 165
 St. Mark's Piazza spreads its palaced Square,
 Whose mosque-like Fane, in Stamboul's spoils array'd,
 Might seem by Moslem hands, for Moslem worship made.
 Not there—not there, 'mid coldly-silent tombs,
 And cloister'd aisles, cathedral grandeur glooms, 170
 No charms that awe the bosom into prayer,
 Or raise the raptured soul, inhabit there!
 But lavish wealth, and vain laborious show
 Their opulent magnificence bestow—
 Here the white marble freezes on the sight, 175
 There countless gems their rainbow rays unite,
 Vests, paintings, gold in rich confusion blaze,
 And forcing wonder, scarcely merit praise,

¹ The Arsenal.

That praise reserved—till where the portals rear
Their massive height, Lysippus' steeds appear!¹ 180

In brazen life how well the statues start,
How nice each touch of imitative Art!
Whilst in your tongueless eloquence ye tell,
Relics of Greece! how rifled Athens fell!
Byzantium's splendor, and Byzantium's fall, 185
The pomp of Venice, till victorious Gaul

Triumphant view'd slow-wheeling from afar
The spoils of Europe load her Consul's car,
At once in you we trace—and stamp'd in you,
Lives the red fame of deathless Waterloo! 190

Do these not all reveal? then turn thine eyes
To where erect yon naked standards rise—
And rose of yore in banner'd pride to show
The lion's triumphs o'er his Grecian foe.
But now—they seem like monuments to stand, 195
Flagless and pompless o'er a buried land,
Whilst, posted near, the sword of Austria's sway,
And Austrian cannon mark the guarded way!

Sighing—methinks I pass where spreads the quay
Its noon-frequented walk, and fronts the sea— 200
Behind me glooms the bridge of Sighs—before
Winds the far beauty of the bay's blue shore—
And heaves the light of Ocean's azure breast
Expanding wide, with scatter'd islets drest.

Whence rear'd Palladio's holy fabrics throw
Their long dim shadows on the wave below, 205
And distant sails amuse the wandering eye,
And many a dusky gondola steals by,
And many a gorgeous garb, and foreign mien,
Amid the tumult on the shore is seen— 210

The turban'd Turk, the richly-vested Greek,
The wild Albanian with his swarthy cheek,
(As each pursues, with fancied good repaid,
The real toil of pleasure or of trade,)
There mix'd in motley groups, each passing day, 215
The semblance of a Carnival display.

But past those times, when Ind's and Ægypt's shores
Here piled their jewell'd wealth and spicy stores,

¹ The strange peregrinations of these celebrated statues from Athens to Rome, thence to Byzantium, thence to Venice, and from thence to Paris and back again, are well known.

And Commerce sate in Venice' ports to hail
 From distant seas the treasure-wafting sail : 220
 And past those times, when Pleasure's chosen reign
 To Venice lured from far the glittering train !
 O ! when the Sun withdrew his sinking light,
 And stars look'd out upon the lovely night,
 The voice of Revel rose beneath the ray 225
 Of lamps that pour'd an artificial day
 O'er spacious halls, where gaudy Vice array'd
 In gladdest guise the nightly masquerade,
 And forms of Earth, like visions of a trance,
 Wound the light witcheries of the dizzy dance, 230
 And young hearts heaved to Music's tender strain,
 And hands press'd hands that softly thrill'd again !
 But vain the bliss that Pleasure could bestow
 To veil the sad vicinity of woe !
 Here,¹ while the palace echo'd gay delight, 235
 There, the black prison frown'd upon the sight,
 Where Mercy sigh'd her unregarded prayer,
 And Hope but bloom'd to wither in Despair,
 O'er many a wretch condemn'd to pine away
 In dungeon deep his melancholy day, 240
 To weep where none might soothe, to sigh in vain,
 Or glut the rack with agonizing pain,
 Till fainting Nature falter'd out the lie
 By Torture wrung, and deem'd it bliss to die !
 For some the gibbets' tall-erected gloom 245
 In the drear cell prepared a speedier doom,
 And none might know the fate of others—save
 The midnight Moon, and moon-reflecting wave !
 A shriek—a gasp—a struggle—life was fled !
 The rolling waters, and the shroudless dead ! 250
 Nor more of Culprit's guilt, or Captive's woes,
 Might Slaves demand, or Tyranny disclose !
 Slaves—Tyrants ! yes ! tho' Venice scorn'd to own
 A lineal Monarch, and a regal throne—
 And smiled to see her Ducal Sovereign made 255
 A powerless Puppet, and a sceptred shade,
 Patrician chiefs with crafty caution drew
 A veil o'er deeds too dark for public view,

¹ The Doge's palace is connected with the state-prison by the Bridge of Sighs.

Amongst themselves combined despotic sway,
 And rear'd their wealth o'er Liberty's decay— 260
 Till late the Land, her day of freedom done,
 Saw many Lords usurp the place of one,
 A mock Republic varnish with a name
 The despot's splendor, and the bondman's shame,
 And Dissipation's baleful arts unite 265
 To lull the angry sense of injured right.

VENICE—farewell! when e'en thy walls shall be
 Swept from thine Isles, and 'tomb'd beneath the sea,
 Which must at length roll o'er thy cold remains
 Of pillar'd palaces and gorgeous fanes, 270
 Thy name shall live in every glowing hue,
 Thy Titian's pencil o'er the canvass threw—
 Shall live in Shakspeare's scenes, and Byron's lays,
 And greenly twine with Otway's mournful bays!
 Farewell! but whilst in Granta's classic bower 275
 I muse away the meditative hour,
 I turn from Thee to pour my parting strain
 O'er Albion's Isles, thy Sister of the Main,
 And breathe a prayer that long her shores may be
 What thine were once—the dwellings of the free, 280
 In arts and arms, like thine unrivall'd shine—
 But not, like thine, from all those charms decline!

J. S. BROCKHURST,
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REMARKS ON ANCIENT CHRONOLOGY, &c.

1.—**ACCORDING** to the Hebrew Bible,—to the flood were 1656 years—Samaritan Pentateuch, 1307—Septuagint, 2262—Josephus, 2256.

The Samaritan differed from the Hebrew in the years which the Patriarchs before the flood lived previously to the birth of a son, as follows: *Jared*, Heb. 162. Sam. 62. *Mathuselah*, Heb. 187. Sam. 67. *Lamech*, Heb. 182. Sam. 53. and in the years which they lived after the son's birth, *Jared*, Heb. 800.

Sam. 785. *Mathuselah*, Heb. 782. Sam. 653. *Lamech*, Heb. 595. Sam. 600.

The Seventy differed from the Hebrew before the said birth of a son, as follows : they added to the Hebrew a century for *Adam*, *Seth*, *Enos*, *Cainan*, *Melaleel*, *Enoch*, and 6 years for *Lamech*.

Josephus differed in the said reckoning from the Seventy only in stating for *Lamech* 182 years, in agreement with the Hebrew.

The Samaritan differed from the Hebrew in the years of the lives of the Patriarchs after the birth of a son, as follows : *Jared*, Heb. 800. Sam. 785. *Mathuselah*, Heb. 782. Sam. 653. *Lamech*, Heb. 595. Sam. 600.

The Seventy differed from the Hebrew in the said computation, by deducting a century from the Hebrew for *Adam*, *Seth*, *Enos*, *Cainan*, *Melaleel*, *Enoch*, and 26 from *Lamech*.

Josephus entirely agreed here with the Seventy.

In the length of the entire lives of the Antediluvian Patriarchs, the Samaritan differed from the Hebrew, as follows : *Jared*, Heb. 962. Sam. 847. *Mathuselah*, Heb. 969. Sam. 720. *Lamech*, Heb. 779. Sam. 653.

In the same, the Seventy differed from the Hebrew, as follows : *Lamech*, Heb. 777. Sam. 653.

Josephus entirely agreed with the Hebrew.

II.—According to the Hebrew, from the flood to Abraham were 292 years.—Sam. 942. Seventy, 1072. Josephus, 1002.

The Samaritan differed from the Hebrew in the ages of these Patriarchs before the birth of a son, as follows : it added a century to the Hebrew for *Arphaxad*, *Sala*, *Eber*, *Peleg*, *Reu*, *Serug*, and 50 years for *Nahor*.

The Seventy differed from Sam. only in inserting a second *Cunaan* between *Arphaxad* and *Salah*, for whom they stated 130 years before the birth of a son.

Josephus differed from them all in stating for *Shem*, before the birth of a son, 12 years instead of 2, after the flood ; and for *Reu*, before the birth of a son, 130 years of age, instead of 132 ; and for *Serug*, 132, instead of 130 ; and for *Nahor* 129 years. In the rest he agreed with the Samaritan.

In the years of the lives of these Patriarchs after a son's birth, the Samaritan differed from the Hebrew, as follows. it deducted from the Hebrew a century for *Arphaxad*, *Salah*, *Peleg*, *Reu*, *Serug*, and deducted also 50 years for *Nahor* ; for *Eber* 160, and for *Terah* 60.

The Seventy here agree with the Samaritan in *Salah* and

Eber; but differ both from Heb. and Sam. in stating for *Nahor* 129 years. In the rest they agree with the Hebrew.

In the length of the entire lives of these Patriarchs, the Samaritan differs from the Hebrew, as follows: *Eber*, Heb. 464. Sam. 404. *Terah*, Heb. 205. Sam. 145.

The Seventy added to the Hebrew a century for *Arphaxad*, *Pelag*, *Reu*, and *Serug*, and differed as follows: *Eber*, Heb. 464. Sept. 404 or 564. *Nahor*, Heb. 148. Sept. 208.

Observations.—These statements are taken from Jackson's Chronological Antiquities, Vol. 1. p. 36, 66., and present to the eye an outline of the four rival systems which divide our great Chronologers most materially. In perusing their learned and elaborate works, the following have been the impressions that have been made on my own mind, and which I venture to lay before the reader, not without diffidence, as I before stated; but as they appear to myself of some importance, I therefore make them public.

First, I have found Mr. *Jackson* to be by far the most original and instructive author whom I have perused; and yet from whom I totally differ in respect to the Chronology of these periods. And, *first*, I profess that I set out with a *bias* in favor of the Chronology of the Hebrew Text, though not, I trust, without a willingness and disposition to examine and form my opinion most fairly. It is not indeed probable that any one ever sat down to this study without some bias. But this inclination does not appear to themselves or to others always manifest in those who *oppose* any received system; and the very circumstance that it is not manifest, in that it follows the stream of a writer's particular age, affords him a fine opportunity of declaiming to admiration on his own freedom from *prejudice*. But there is such a thing as prejudice against prejudice; and this is *prejudice* also; and of all *prejudices*, that which is most deceptive and dangerous. The prejudice of the present age, I believe to be, against submission to the authority of God; and that in every form and degree in which it can hope to break his bonds asunder, and cast away his cords from them. Nevertheless, He that sitteth in heaven, laugheth them to scorn, Psal. ii. What has been observed has no reference to the excellent authors, the glory of their age, the Jacksons, the Hales, the Fabers, as though they did not respect Scripture in the highest degree; whether they prefer the Septuagint to the Hebrew, or the Hebrew to the Septuagint.

Secondly, The corruption of the Hebrew Text, the assumption of which corruption has led some to follow the Samaritan;

others, the Seventy; others, Josephus; appears to myself very imperfectly made out. The question is a very difficult and wide one: many considerations have been overlooked; and this point, which ought to be proved, has too often been little more than assumed by Chronologers; and they have shown a very narrow view of the proofs requisite to be alleged; neither have the readers always made a stubborn and dead pause at this important step, and duly considered the kind and degree of evidence which it really requires. The objections indeed against the genuineness of the numerals used in the Hebrew, of the Chronology of *these periods*, have indeed appeared to myself so insignificant, as to lead me to suspect something like prejudice against the received system in those who could be influenced by such an imperfect induction of the circumstances belonging to the question. Such slender objections have certainly tended to strengthen my bias for the Hebrew. I stand then here and maintain, immovable, that so long as the objections to the Hebrew Text carry no more weight with them than they now do, there is the best ground for adhering to the Hebrew Text, let whatever other objections be added from versions or classics.

But, *thirdly*, it is really amusing to observe the ingenuity with which the opponents of the Hebrew Chronology place in the strongest light their objections to it, and the dexterity with which they cast into the shade the difficulties of the three other systems. These three systems do not merely contradict one another; but each either contradicts or refutes itself. But under the management of these gentlemen, each of them is in turn made to appear as perfectly luminous and clear as the full moon itself; while the poor Hebrew Text, as well as the other two of the four which they reject, presents only its dark side to the eye. The Septuagint, for instance, is rejected by Dr. Hales, because of the second Canaan, which it inserted; and the Samaritan Chronology before the flood is, *primâ facie*, absurd. Neither dare any man adopt Josephus till he has corrected him to his purpose. And these corrections are proposed not unfrequently as *demonstrably true*; which bold mode of advance carries us with the Chronologer down the stream of time in the slender bark of the bold assertor, in full confidence that he could never have ventured so strong an affirmation had he not felt himself perfectly secure. The following remark of Mr. Jackson (Vol. 1. p. 56.) requires close scrutiny. "The copy which Origen had of the *Samaritan* Text agreed, as far as appears, with the Jewish Hebrew numbers, from the Creation to the *Flood*; and was altered be-

tween his time and that of Eusebius, or about the end of the third century, as is probable, to what it has been since, and we now find in the present copies. The numbers of the Jewish Hebrew copies were altered or corrupted all at once; but the Samaritans altered theirs by degrees and at different times, as is evident from the copies of Origen and Eusebius. The Western Hebrew copies, or those of Judea, which followed the copies of the school of Tiberias, retained the century of the age of Jared before he begat children; but the Eastern or Babylonian copies left it out, because the adding it to his remaining years was consistent with his dying before the flood, whilst the centuries stood before the ages of Mathuselah and Lamech, which lengthened the term of the flood to the year of the world 1556. Therefore the Samaritan in this correction of the age of Jared followed the order of the Eastern copies." I leave it to the reader to decide whether it was likely that such alterations could have taken place in so short a time, and have escaped the attention of the Christians in the East, so many of whom were converted Jews. I gather however from this admission, that the ancient Samaritan confirmed the Hebrew.

Fourthly, They who adopted the longer Chronologies grounded much of their argument on the time requisite for peopling the world sufficiently for the production of great empires; for which the Hebrew shorter Chronology did not allow time. The defenders of the Hebrew Chronology, as Jackson observes, here found themselves pinched, as they admitted the existence of such empires. But had these latter looked a little closer, they perhaps would have found the argument from population and empires decisive *against* the Septuagint, and demonstrative of the truth of the Hebrew.

I have hinted at this circumstance in speaking of the mighty battle of kings; and from every observation which I have made both on the Hebrew and Greek Bible, have been led to conclude that in the days of Abraham the earth was peopled precisely as might be expected from the Hebrew shorter Chronology.

The circumstance that *Ishmael*, for instance, was to be the father of the twelve tribes of the Arabians, and that two sons of Jacob demolished an entire city, and other circumstances of this kind, if properly collected and estimated, would, I feel sure, much tend to confirm the Hebrew computation, and discredit the Greek. And the same observation may be extended to the antediluvian times also. "Cedrenus saith, that the descendants of *Seth* inhabited the higher country of Pales-

time, near to Paradise, where they led an angelical life till the 1000th year of the world." (Jackson, p. 60.) The preaching of Noah afterwards is likewise spoken of in Scripture, not as having been a partial warning, but a warning to the whole world.

These circumstances tend to prove that the world before the Flood was not more populous than the times allotted to the old world by the Hebrew Text would naturally lead us to expect; as also, that an increased attention to the population of kingdoms in the days of the Patriarchs may prove a sure method of deciding between the computations of the four systems, appealing each to the same Scriptural basis.

Perhaps the New Translation of the book of Enoch may throw further light on the antediluvian times. Jackson did not despise the fragments. Vol. 1. p. 63.

Fifthly, at p. 97, *ibid.* Mr. Jackson strongly argues that the corruption of the Hebrew Text was connected with an attempt to falsify a tradition current among the Jews, that the Messiah should come at the end of six millennaries; which six millennaries he supposes to have terminated about the time of our Lord's first advent, according to the original uncorrupt Chronology of the Hebrew. "This opinion," he says, "gave the Jews an opportunity, by altering the Chronology of their Scriptures, to allege a plausible reason for their not believing *Jesus*, whom they had crucified, to be the true Messiah, whose coming, they said, was to commence in the sixth or last age, or millennium of the world; whereas it appeared from the Chronology of Scripture corrected by them, that *Jesus* came in the latter end of the fourth age, or millenary, instead of the sixth, and so that he was not the true Messiah, who, as they pretended, was to come."

Mr. Jackson lays a great stress, and is very copious and learned on this important point. Here he exhibits his amazing learning, and quotes Orpheus, Plato, Cedrenus, Josephus, the smaller Genesis, St. Barnabas, Lactantius, Auct. Etymolog. Mag. voc. *Αἰών*. Suidas, voc. *Τυρρηνία*, Philebus, Irenæus, Hippol. apud Phot. p. 525. Cyprian, Hieronymus, Abrah. Ecchellens. Supplement. ad Chron. Orient. p. 160. Theopompus, Zoroastus; all attesting this tradition of the six millennaries. And yet, by that bold rhetorical weapon, a *confident assertion*, he silences all these witnesses, whom he had raised from the peaceful grave, for the mere purpose, it would seem, of telling them that they were superstitious blockheads. "This notion of the six days' creation, he immediately decides, as implying that the world should continue in its present state for

six thousand years, has no foundation in Scripture ; nor is a day there ever understood as implying or figuratively meaning a thousand years ; neither is this implied in the words of the Psalmist, or of St. Peter : but yet it is certain that both the ancient Jews and Christians so understood it." (Vol. 1. p. 98.)

Quanto rectius Hic qui nil molitur ineptè.

Joseph Mede is the author to whom I allude. He mentions and discusses this tradition three times in his works, viz. at p. 534, 892, 902. His quotations from the Talmud especially are much more to our purpose than any alleged by Jackson. At p. 894, is the one which I particularly intend. The title is, TRADITIO DOMUS ELIÆ ; and it is as follows :

Sex mille annos durat mundus ;

Bis mille annis Inanitas,

Bis mille annis Lex,

Denique, bis mille annis Dies Christi.

" Surely," adds *Joseph Mede*, " this *Elias* lived under the second temple, and before the birth of Christ." What a testimony then is this tradition from the Jew to Jesus Christ ! and what a crowd of witnesses do Jackson and Mede collect of all times and nations for a tradition, of so great antiquity, that Jackson himself admits that *Orpheus* had it from the Egyptians, and the Egyptians from the Jews ! And have we not then presumptive proof that the fountain-head of the tradition can be no other than the creation or formation of the world in six days, as recorded by *Moses* in the first chapter of *Genesis* ? This tradition is undeniably a tree, whose branches once covered the whole earth ; and every tree must have a root ; and I therefore appeal to impartiality and common sense, whether any other root besides that which I have stated, can be rationally ascribed to this tree.

The *first* use which I make of it is to prove that the Chronology of the Hebrew Scriptures during the second temple, before the coming of Christ, was precisely that Chronology of the Hebrew Text which we maintain and assert. The *second* use, is to demonstrate that our Lord appeared at the very time when the Jews by their own tradition, founded on the type of the six days of the creation, *alias*, upon *MOSES* himself, who wrote the history in *Genesis* 1. and explained it in *Psalm* 90 (*Hammond*), were warned to expect him.

The *third* and last use, is to turn our attention also to the type of the six days, in which we are not less concerned, and perhaps not less backward to believe, than the Jews themselves.

In defence of this important ground I now take my position. I maintain then,—I. that *the key of truth is a method demonstratively true and consistently applied*. II. That the key of *inspired* truth is the comparing of inspired words with one another, and consistency in applying particular intentions thereby ascertained to all parallel passages. III. That whenever this key passes *all* the wards of the lock without *force*, the discovery that it makes, is *the truth of God itself*.

I proceed then to apply this method to the first chapter of Genesis, in the most perfect confidence that if I can demonstrate to a Christian that St. Paul has applied a most important part of this chapter, not in *accommodation* to his purpose, but as resting the most important doctrines of Christianity on the argument that the most proper and worthy meaning of the passage alluded to, however confessedly fulfilled in the letter on the sixth day of formation, is nevertheless hitherto NOT FULFILLED; if, I say, I can prove this,—CONSISTENCY requires that I should consider the rest of the chapter, not as applied in the New Testament in another intention besides the literal one fulfilled in the six days, after the method of *accommodation*, but after that of *solid argument* from types adapted to antitypes by GOD THE HOLY GHOST, from the foundation of the world. The passage which I select for the purpose of demonstrating that St. Paul argued from it as intending infinitely more than was fulfilled in the letter at the time, is the following one.

In explaining to the Jews the spiritual intention of their law, he reverts to the foundation of the world in Hebrews, ch. 1., and tells them that the *Son of God* made the dispensations of the successive days of the *αἰώνων* (the very word used for the millenniums, as above mentioned), that He was the TRUE Light of the first day, as being by nature the radiance of the Father, and that image in TRUTH, according to which Adam was formed; He, not Adam, the *true* heir of all things, as exalted far above the angels set over this visible earth in the beginning of time. And in ver. 6, that when the Light, the Creator, the image of God returns to renew man, as the Light formed on the first day came again into the world by the Sun, in this second system he should likewise have the pre-eminence. In ch. ii. 5., we arrive at my *strong hold*. In ver. 8. we read, “Thou hast put all things in subjection under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him: but now we see not all things yet put

under him," &c. Now if this be an argument from the type of *Adam*, consistency requires that we apply the whole chapter accordingly; to which I now proceed.

Critical Remarks on the three first chapters of Genesis.

In the beginning Elohim created the heavens and the earth.

The Literal or Typical sense.

In the beginning. Heb. *In the head*, or, *in the appointed head*. The Hebrew word *Resh* signifies a head, and *Reshith*, the word here used, means perhaps *an appointed head* (compounded of ראש and שות). For primitive roots are supposed to have been originally monosyllables. (Shukford.) This is St. Paul's explanation of the word, Col. i. 18, which I thus render. And the same is the head of the body, the church, who is *the principle*, first produced and first producing from the dead, that in all the same might precede. For all the plenitude was well pleased to sojourn, in Him." (See *Kircheri Concordantia*. ראשית) *In Heb. by or in.*

God, Heb. *Elohim*, a plural noun used with a singular verb. It has been much questioned whether this verb has really a plural signification, because other nouns having also a plural termination do not appear to have a plural meaning; but let them all be translated in the plural number, and speak for themselves; otherwise, they are not a *fac-simile* of the original.

"That a plural word is used with the design of intimating a plurality in the godhead, in some respect or other, it is strange that any one should doubt who has observed that it is used in places, in which if there be, in truth, no plurality in the godhead, the inspired writers must have been determined by the principles of their religion studiously to avoid the use of a plural." Bishop Horsley's *Biblical Criticism*, Vol. 1, p. 24. "In general it is very obvious, that the word *Elohim* is expressive of relation." *Ibid.* p. 43.

Perhaps *Elohim* signifies *powers*; for *El* signifies *power*; (Buxtorf.) and so may be a communicable name, denoting the powers which are communicated to *the powers* which are of God; agreeably to which supposition, *Elohim* is sometimes rendered in Greek by θεοὶ disposers. (See Romans xiii. 1., and John x. 35. compared with Psalm lxxxii. 6.)

The Jews properly distinguished between the incommunicable name of God, *Jehovah*, the *self-existent*, and the communicable name *Elohim*, the *powers*; and therefore the distinction should be preserved in the translation. And the neglect

to do so may have caused many fatal mistakes respecting the divine essence, persons, and communicated powers.

The heaven, Heb. The heavens.

And the earth. The Hebrew word is the same as the English word *earth*.

The Antitype, as revealed in Scripture.

Beginning, signifies the second person in the Trinity. Col. i. 18. John i. 1. Revel. i. 11. 17. iii. 14.

Created, gave spiritual life. John i. 4. 9.

Heavens, the angels, as being inhabitants of heaven; who likewise are called principalities, powers, and thrones, because the heaven is over the earth. Hebrews xii. 26. 28. Job xv. 15. Heavens likewise may mean the gospel, as antecedent in order to the law of carnal or *earthly* ordinances.

Earth, the inhabitants of the earth. Gen. xi. 1.

Ver. 2. *The first day*.—And the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of Elohim moved upon the face of the waters.

The Type.

Was; that is, *when* God said, Let there be light. This may have been the state of the earth when it was first created, or after it had existed in one or more formations. The state here described resembles that to which the earth was reduced by the flood, which resolved it into this same state in which it was before the formation of the six days commenced. (See Jackson's Chronology, Vol. 1. chapter on the Creation.)

Without form. The formation consequently of the six days had not yet commenced.

Void: without production or inhabitant.

Deep. This word signifies three things; viz. *the sea*, and the *bottomless pit*, and *Hades*, the habitation of all the dead. Romans x. 7. Luke viii. 31.

Spirit, or *wind*. This word should be always rendered consistently; but as this is not the case, we should never forget that the literal sense of *spirit* is neither more nor less than *wind*, and that of *wind* neither more nor less than *spirit*. In Genesis viii. 1. the same word *spirit* is used with respect to the restoration, there described, of the heavens and the earth from death, or disorganization, the effect of the Fall, by which the heavens and the earth which were of old were destroyed through water 2 Pet. iii. 5, 6, may refer not only to the Flood, but probably to this very verse, as will further appear.

Moved. Heb. *fluttered* or *brooded*, in allusion to the dove and other birds brooding over their nests.

The Antitype.

The earth. The earthy substance of man, the flesh, called in Hebrew *Adama*. Jerem. xxii. 29. 1 Cor. xv. 47. Rom. ix. 21.

Without form, deprived of the image of God through the fall. Jerem. iv. 22, 23.

Void, deprived of the spirit of life, or fulness dwelling in Christ. John i. 16. Gen. ii. 17. iii. 19. vi. 5.

Darkness. The power of Satan. Eph. vi. 12. *Darkness* also imports that life and immortality were not brought to light, but that the invisible state was involved in obscurity. Rom. xvi. 25. 2 Tim. i. 10. Luke i. 79. Isaiah ix. 2.

Was upon the face; that is, death by the *serpent*, opposed to life by the *dove*, was working in mankind till the spirit re-appeared in the form of the dove over the waters of baptism; and the second Adam or earth rose from the deep, to combat and conquer the old serpent in the wilderness, into which state Paradise had been reduced.

Of the deep. In Revel. ii. 24, the *depths of Satan* are mentioned, and signify the mystery of iniquity. The *deep* also signifies the invisible state of which the depths of the sea are the type. Jonah ii. 6. Revel. xiii. 1. Compare xvii. 8. Luke viii. 31. 33.

The *spirit* or *wind*, a type of the Holy Spirit. Acts ii. 2. John iii. 8. 12. Rom. i. 20.

Face or *faces*, person or persons, the word *person* meaning a *face*, and opposed to substance. Hebrews i. 3. Isaiah viii. 17. compared with vi. 3, 9. John xii. 41.

Waters, kindreds, tongues, nations, and peoples. Revel. xvii. 15. The earth overwhelmed by waters, or a *flood*, denotes an insurrection of the people overwhelming the work of formation, or religion, social order, and morality. See Jude 13. Luke xxi. 25. and 2 Peter iii. 5, 6, 7. relating to the flood, probably a type both retrospective or relating to a formation antecedent to the six days of Genesis i. and prospective in relation to a flood of fire.

CAMBRIDGE PRIZE POEMS, FOR 1826.

DELPHI.

Φοιβήϊος ἔνθα γὰ, μεσόμφαλος ἑστία, παραχορευομένῳ τρίποδι μαντεύματα
κράινει. EUN. ION.

ὦ θεῶν γὰ μαῖτερ, ὄλωλας· οἶμοι,
 οὔ ποτ' ἀνστάσεις κορυφὰν, τιθάνα
 δαιμόνων; οὐκ αὖτις ἐλευθερώσει
 ὠρανόθεν σε
 δεξία νικάφορος; ἦ φιλεῖς γὰς 5
 ὀμφαλον, τὸν πρὶν πεφιλαμένον σοι,
 Φοῖβε, Πυθοῦς κοίρανε; φεῦ· βέβακεν
 αἶαν ἐπ' ἄλλαν
 λαμπρὸς ἀστὴρ Ἑλλάδος· οὐκέτ' ἄντρον
 ἀμφέπει μαντήϊον, ἀ δ' ἐρήμαις 10
 ἐν νάπαις ναίοισα μόνα λαλεῖ τι
 πένθιμον Ἀχῶ.
 ἀλλὰ μὰν δῶ κλεινὸν ἐκεῖ, σέβας τε
 ἔσχες οὐκ ἀνώνυμον· ἀνίκ' ἔθνη
 ἔτρεμον γὰν Ἑλλάδα, φαιδίμα θάλ- 15
 λουσιν ἐν ἀβᾶ,
 ἔτρεμεν θάλασσα· σὺ δ' ἐν θρόνοισιν
 ἰσθάνων, ἄφαντος ἀναξ, βαρεῖαν
 θεσφάτων βροντὰν ἐπὶ κοιρανῶν κα-
 ρήατ' ἔλαυνες, 20
 τεῦ δ' ὑπ' ὀμφας ἐγρομένα θύελλα
 Ἄρεος γὰν ἔφλεγεν· αἶ τε νᾶσοι
 ταλόθεν, Μήδων τε τυραννίδες μαν-
 τεύματ' ἐθάμβευν.
 ἦ ῥὰ λαμπρὸς ἦς τότε· πῶς κλέος σὸν, 25
 Χρυσότοξ', ὑμνάσομες; ἀλλ' ὄλωλε
 σκᾶπτον, οὐδ' ἔτ' ἐντὶν ὅμως δὲ χώρας
 ἱερὸν εἶδος,
 ὥς τόπριν, ζῆ σαμέρον· οὐ γὰρ Αἰῶν
 ἄρεος κάρανα, φύσιν τε θείαν 30
 Πυθίαν ἐβλαψε λόφω· βλέπεις γὰρ
 αἰὲν ἐς εὐρύν

ᾠρανόν, σεμνὰ χιόνος τιθάναι·
 ζῆ δὲ δάφνας μυριόφυλλον ἔρνος,
 φίλτατον Φοῖβω στέφος· οὐδ' αὔπνος 35
 ἐν σπιλᾷδεσι.

Κασταλὶς κράνα μινύθει· τρέχει δὲ
 χρυσοφεγγῆς ἄλιος ἐς θάλασσαν,
 εἰσορῶν ἅκτισι πανυστάταις τὰν 40
 Δελφίδα πέτραν.

φεῦ· τὸ πρόσθε κλεινόν, ὅταν βλέπωμες,
 ἄπτεται θυμῷ γλυκερῶς· σεβίζειν
 λῶ σε, Παρνασσῷ κορυφά· τί γάρ; σὰν 45
 δειράδα θείαν
 εἰσορῶντι, μναμοσύναν ἐγείρει 45

φρὴν ἐμά· καὶ πολλάκις ἐμπίτνει μοι,
 ὕπνον ὅττι νήγρετον ἂ θανοῖσα
 Πιερίς εὔδει,
 ἔνθα πρὶν σὺν ἀγροτέραισι Νύμφαις
 εὐπτέρους ἔστασε χόρους· λύραι τε¹ 50
 ἐν κλάδοις αἱ ποικιλογάρυες παρ
 νᾶμα κρέμανται

ἄψοφοι, πλὴν αἶ ποτα παρηνέοισα
 φθόγγον αὔρα κάββαλεν· ἀλλὰ τήναι
 ἐντὶν (οὐκ ὄναρ τὸδ') ὑπ' ἁλσέων τι 55
 πνεῦμα θεοῖο

τῷ πάλαι· πάροιθε δ' ἄρ' ὀππάτων μεῦ
 τῷ χρόνῳ βεβακότος ἐξεγείρει
 ὄψιν οὐκ ἄδηλον· ὄρημ', ὄρημ' ἀ- 60
 νάκτορα Φοῖβω

κάλλει στίλβοντα· πέριξ δὲ λάμπει
 ἔθνεων ἀνάριθμα δῶρα, λάμπει
 χρυσότευκτ' ἀγάλματα, μυρίων χλί- 65
 δαμα τυράννων.

ἀλλὰ τίς μ' ἀγρεῖ τρόμος; ὥς μ' ὑπήλθε 65
 δεῖμα πάντως θεσπέσιον· βλέπω γάρ
 παρθένον, τὰν Πυθιάδ', ἣ βλέπω στάσδ-
 οισαν ἀπ' ὄσσων

ᾠρανῷ πῦρ ἀθάνατον· δίκαν τε
 Μαινάδων ῥίπτουσα κόμαν ποτ' αὔρας 70
 ἔνθεον θάσσει τρίποδ'· ἣ κλύω (θαμ-
 βεῦντι δ' ἀκουαί,)

¹ Vid. 'Lady of the Lake:' in prooemio.

- δεινὰ, δεινὸν αὐδῶσαν· ἐγείρεται δὴ
 μαινόλα θυμῷ θεὸν ἐκπνέοισα,
 σταθέων τ' ἐρρήξεν ἀπ' ἐμπύρων δι- 75
 όδοτος ὄμφα.
 παρβέβακεν·—ἀλλότῃ δ' αὖ με σαίνει¹
 σεμνὰ Νίκας φάσματ' ὄρωρε παντᾶ
 οὐλίον πῦρ Ἄρεος, ἀμπὶ ναὸν
 μυρίος ὀρμᾶ 80
 βαρβάρων ὅμιλος· ὕπερθε χάρμας
 ἐν σθένει φοιτᾶ θεός, (εὖ γὰρ οἶδα
 ἀστραπαῖς φαιδρὸν δέμας,) ἐκ χειρῶν τε-
 θραυσμένα Μήδων
 τόξ' ὀρῶ ρίφθεντα, κέαρ δὲ χαίρει, 85
 εἰσιδόντι παλλόμενον δι' αὖρας
 Ἑλλάδος κλεινὸν δορὺ, δαίτων τε
 φοίνιον αἶμα
 ἔμπρεπον λόγχχαισιν· ἰὼ πέφευγε
 βάρβαρος· Φοῖβός τε, δόμους φυλάσσων, 90
 ἐς φυγὰν ἔτρεψεν ἀελλάδων ἄψ-
 ὀρρον ἐφ' ἵππων.
 φεῦ· χεῖρες ταὶ πρὶν ποτα καλλίνικοι,
 Ἑλλάς, οὐκέτ' εἰσί· σὺ δ', αἶτ' Ὀλύμπω
 χρύσειον ναίεις δόμον, αἶτε σὰν γε- 95
 νέθλιον ἀκτὰν
 ἀμφέπεις σὺν Δηλιάδεσσι κώραις,
 ἀλλὰ μέμνας', αἶ ποτα κατέρωτα,
 Φοῖβ' ἀναξ, σᾶς Ἑλλάδος· ὄμφαλον μαν-
 τήϊον ἐνθῶν 100
 ἀμβόα “ Νικάσσετε·” τεῦ γὰρ αὐδᾶ,
 ἐμπνέοισ' ἐν στάθεσι πῦρ, ἐγέρσει
 αὐθις Ἑλλάνων ἀρετὰν παρ' Εὐρώ-
 τας ῥεέθροισι,
 ἄν τ' Ἀθανᾶς ἄλσσεα—φεῦ· μάταν δὴ, 105
 Μοῖσ', ἀκραντα γαρούμεν· βέβακε
 Λοξίας, σκιᾶς ὄναρ· οὐποτ' αὐθις
 γὰν ἐλελίξει
 θεσφάτοις ἂ θεσπιέπεια πέτρα·—
 ζῆ δ' ἐν ὠρανῷ Θεός, ὅσπερ αἰὲν 110
 εἰσορῇ γὰς ἔθνεα· Κῆνος ὑψοῦ
 ἀγεμονεύει

¹ Vid. Herodot. lib. viii. 37.

δῆριος, καὶ τόξον, ὑπερχόπων τε
 δουράτων θραύει σθένος.—¹ Ἀρ' ἐρᾷ τις
 πατρίδος, τᾷς ματέρος; ὠρανῶ τ' ἐ-
 λεύθερον αὐθις

115

πνεῦμ' ἄγειν ἱμέρρεται; εἰς ἄμιλλαν
 ἐξίτω, τὸν Κοιρανέονθ' ὑπερθεν
 εὖ σέβων· Νίκα Θεόθεν φανεῖ γε-
 λῶσα προσῶπον.

120

G. SELWYN,
 COLL. DIV. JOHAN. ET UNIV. SCHOL.

IRIS.

Pluvius describitur arcus. HOR.

POSTQUAM¹ Jehovahæ Spiritus halitu
 Effusa vastorum agmina gurgitum
 Frænârat, immanesque fontes
 Clauserat Oceani tumentis;
 Stetere noti in finibus imperî
 Cœlumque, et imbres, et refluxum mare;
 Tellusque sublapsas retrorsum
 Culminibus superavit undas.
 Tum luce læta et mille coloribus
 Iris refulgens exiit, ætheris
 Regina, turbatumque vultu
 Purpureo recreavit orbem;
 Gratam elocuto terrigenis Deo
 Vocem per auras: "Signum ego nubibus,
 Ætate quod nullâ movendum
 Stabit, et æthereâ fidelem
 In arce testem gentibus addidi:
 Non rupta posthac æquora prouent
 Stirpem scelestam: nec dolebit
 Terra meo populata fluctu."

¹ Vide Genes. cap. viii, ix.

Ergo et colores, Iri, et amabili
 Impressa vultu vivit adhuc fides ;
 Gratisque divinum intuentes
 Pectoribus veneramur arcum.
 O quæ per altas, Uranie, domos,
 Sublimè Neutonum in penetralia
 Stellata duxisti ; vagantes
 Quà rutilant per inane flammæ,
 Quà fulgidi septemflua luminis
 Æternùm origo nascitur ; et Dea,
 Cui mille surgenti per undas
 Cœlicolùm cecinere chordæ ;
 Fas tenuiori sit mihi barbiton
 Ciere plectro ; fas humili modo
 Dixisse ducentem colores
 Fonte sacro, scatebrisque cœli.
 Tu, quum, solutis imbribus, humidum
 Annum gubernat Pleiādum chorus,
 Egressa majestate dulci
 Per liquidas spatiaris oras ;
 Latumque sublimi æthera vertice
 Scandens, sereni conscia numinis
 Convexa, telluremque risu
 Lætifico renovare gaudes.
 Et sæpe mulces æquora, et impetus
 Euri, timendos matribus ; et piâ
 Cum luce tranquilli reducens
 Tempora candidiora cœli,
 Pacem redonas mentibus anxiiis ;
 Utcunque tutis fluctibus imperas,
 Lætæque compôstum per æquor
 Halcyones posuere nidos.
 Quâ luce gaudens, te dominam ætheris
 Quassæ salutat nauta memor ratis,
 Lethique vitati ; et carinam
 Rupe sedens reducem mariti
 Absentis uxor prospicit, humida
 Dum vela ventus lenior explicat ;
 ¹ Floresque, votivamque puppi
 Deproperat manibus coronam.

¹ Puppibus et læti nautæ imposuere coronas.

VIRG. *Geor.* i.

Nec, Solis almi filia nobilis,
Te semper arces æthereæ tenent ;
 Quandoque descendens ab alto, et
 Terrigenis sociata Nymphis,
Lacus¹ Velinos, et liquidos amas
Fontes, et udi roscida Tiburis
 Dumeta, quæ circum strepentes
 Desiliunt Anienis undæ :
Illic amata ad flumina Naiades
Inter colores ludere gestiunt,
 Et colla, flaventesque in arcu,
 Iri, tuo variare crines.
Quandoque et altorum incola rupium,
Sublimiori prædita numine
 Regnas, ubi ingentes aquarum
 Præcipitat Niagara lapsus ;
Interque fractos aurea vortices,
Et rupta lymphis saxa ruentibus,
 Fulges, et immoto furentem
 Imperio moderaris undam.
O sic,² dierum cum mihi turbida
Sors æstuantes attulerit metus,
 Ævique delabentis hora
 Egerit in trepidos tumultus ;
Spes alma vultu rideat aureo,
Et luce sacrâ leniter assidens,
 Tranquilla soletur timores
 Sollicitos, animique fluctus.

G. SELWYN,

COLL. DIV. JOHAN. ET UNIV. SCHOL.

EPIGRAMMATA.

Ἐκὼν ἀέκουτί γε θυμῷ.

Τίς ποτ' ἄρ' ἐστι γάμος; τὸδε μεῦ πάλαι ἦτορ ἀμύσσει·
πολλὰ μὲν ἐσθλά, φίλοι, πολλὰ δὲ λυγρὰ τρέφει.

¹ In eodem (Velino) lacu nullo non die apparere arcus.

PLIN. *Hist. Nat.* lib. ii. cap. lxii.

2 "An Iris sits amidst the infernal surge
Like Hope upon a death-bed."

CHILDE HAROLD, Canto IV. LXXII.

ἔστιν ἐκεῖ πάνθ' ὅσσα διδοῖ Κυθήρεια βροτοῖσι,
καὶ χρυσέα φιλότης, καὶ γλυκύθυμος ἔρως.
ἔστι δ' ἔρις σὺν ἔρωτι, καὶ ἐν φιλότῃ μερίμναι
μυρίαί, ἔστι κακῆς ἄλγεα δουλοσύνης.
πῶς οὖν αἰρήσω γάμον, ᾧ κακὰ τόσσα πέφυκε;
τλήσομαι, ἀλλ' ἀεκὼν τόπλεον, οὐ γὰρ ἐκὼν.

Eloquiumve oculi aut facunda silentia lingua.

AD

JOHAN. LISTON,

VIRUM LONGE κωμωδικώτατον.

O qui Democritos theatra tota
A primis cuneis ad usque summum
Fecisti toties, severitatem
Vultus compositi lepore laxans;
Quis possit lateri imperare quasso,
Quis rictum cohibere, si loquensque,
Et clauso pariter jocularis ore?
—Dixistin' aliquid? nihil profecto:
Ergo quid placuit? quid ora vulgi
Motu mirifico repente solvit?
Comœdum lepidissime, iste vultus
Fons est perpetuus facetiarum:
Si linguam tibi Parca denegasset,
Facundo jocus emicans ocello
Pulmones Britonum magis moveret,
Quam linguæ triplices et ora centum.

G. SELWYN.

PORSONIAN PRIZE.

SHAKSPEARE.

KING JOHN. Act III. Scene III.

KING JOHN. HUBERT.

JOHN. COME hither, Hubert. O my gentle Hubert,
We owe thee much; within this wall of flesh
There is a soul counts thee her creditor,
And with advantage means to pay thy love:
And, my good friend, thy voluntary oath

Lives in this bosom, dearly cherished.
Give me thy hand. I had a thing to say,—
But I will fit it with some better time.
By heaven, Hubert, I am almost asham'd
To say what good respect I have of thee.

HUB. I am much bounden to your majesty.

JOHN. Good friend, thou hast no cause to say so yet :
But thou shalt have ; and creep time ne'er so slow,
Yet it shall come, for me to do thee good.
I had a thing to say,—But let it go :
The sun is in the heaven, and the proud day,
Attended with the pleasures of the world,
Is all too wanton, and too full of gawds,
To give me audience :—If the midnight bell
Did, with his iron tongue and brazen mouth,
Sound one unto the drowsy race of night ;
If this same were a church-yard where we stand,
And thou possessed with a thousand wrongs ;
Or if that surly spirit, melancholy,
Had bak'd thy blood, and made it heavy, thick ;
(Which, else, runs tickling up and down the veins,
Making that idiot, laughter, keep men's eyes,
And strain their cheeks to idle merriment,
A passion hateful to my purposes ;)
Or if that thou could'st see me without eyes,
Hear me without thine ears, and make reply
Without a tongue, using conceit alone,
Without eyes, ears, and harmful sound of words ;
Then, in despite of brooded watchful day,
I would into thy bosom pour my thoughts :
But, ah, I will not :—Yet I love thee well ;
And, by my troth, I think, thou lov'st me well.

IDEM GRÆCE REDDITUM.

ΒΑΣΙΛΕΥΣ. ΟΥΒΕΡΤΟΣ.

ΒΑΣ. ΔΕΙΤ' ἔλθε, δεῦρ', Οὐβερτε, γενναῖον κάρα·
ὀφείλομέν σοι, φίλτατ', οὐ σμικρὸν χρέος,
ψυχὴ δὲ τῆσδε σαρκὸς ἐν περιπτυχαῖς
ἔνεστιν, ἥτις σῆς ὑπ' εὐνοίας πάλαι
ξύνοιδεν εὖ παθοῦσα, καὶ μέλλει ποτὲ,
εὖ σ' ἀντιδρῶσα, δις τόσῃν θέσθαι χάριν.
καὶ σῶν ποθ' ὄρκων, ὧν ἐκὼν κατώμοσας,

ΟΥΒ.
 ΒΑΣ.

μνήμη τέθηκε, φίλτατ', ἐν δέλτοις δ' ἐμῶν
 φρενῶν ἔσαι ζῶσιν, εὖ γεγραμμένοι.
 ἄγ' οὖν, πρότεινε δεξίαν ἐμοὶ χεῖρα.
 εἶχόν τι φωνεῖν· ἀλλὰ ταῦτ' ἀμείνονι
 καιρῷ προσάψας, ἐξερῶ· σχεδόν τι γὰρ
 αἰδῶς ἀπείργει μ', οὐρανὸν μαρτύρομαι,
 εἰπεῖν ὅσην, Οὐβερτε, σοὶ τιμὴν νέμου.
 ἀναξ, ὀφείλω τῶνδ' ἐσοὶ πολλὴν χάριν.
 οὐπω τόδ', ὦ φίλ', ἐνδίκως ἔχεις φράσαι,
 σάφ' ἴσθι δ', ἔξεις· κἂν βράδισθ' ἔρπη χρόνος,
 ἥξει ποθ', ἥξει καιρὸς εὖ δρᾶσαι σ', ὅμως.
 εἶχόν τι φωνεῖν· ταῦτα δ' οὖν προχαιρέτω·
 ἤδη γὰρ οὐπίσημος ἡλίου κύκλος
 φλέγει δι' αἶθραν, ἢ χλιδῶσά θ' ἡμέρα,
 κενῶν ἄγουσα τερψέων ὁμήγουριν,
 τρυφῶν τε πληρὴς ἀγλαΐσμάτων, κλύειν
 οὐκ ἀξιότ' ὥς· εἰ δέ μοι χαλκόστομος
 κώδων, σιδηρόγλωσσον ἐκκλάζων ὅπα,
 τοῦ νυκτείου δίαυλον ἀγγέλλοι δρόμου,
 εἰ χῶρος οὗτος, οὗ καθέσταμεν, τάφων
 εἴη τι χῶμα, καὶ παρασταίης σύ μοι
 κέντροισι δηχθεὶς μυρίων ὑβρισμάτων,
 εἰ δ' ἢ μελαγχολόουσα δυσφιλὴς θεὸς
 σὸν αἶμ' ἐπήγνυ, κατίθει νωθεὶς, παχὺ,
 (ὃ νῦν ἄνω τε καὶ κάτω σκιρτῶν ἀεὶ
 κνίξει βροτείου σώματος διαβροῶς,
 μῶρόν τ' ἐς ἀνδρῶν ὅμματ' ἐμβάλλει γέλων,
 χαύνοις τ' ἐπαίρει χάρμασιν παρηΐδας,
 ἐνάντιόν τι τοῖς ἐμοῖς βουλευμασιν·)
 εἰ δ' αὖ δύναίό μ' ὀμμάτων ἰδεῖν ἄνευ,
 πηγῆς¹ τ' ἀκοῦσαι τῆς ἀκουούσης ἄτερ,
 γλώσσης τε χωρὶς ἀνταμείψασθαι πάλιν,
 ξύνεσίν τιν' ἀσκῶν, τυφλὸς ὢν, ὥτων δίχα,
 κακῶν ἄφαντος ῥημάτων, ἐγὼ τότε ἄν,
 οὐδ' ἐν προτιμῶν ἡμέρας φροῦρον σέλας,
 κρύφια φράσαιμ' ἂν τὰ μά σοι φρονήματα.
 νῦν δ' οὐ φράσαιμ' ἂν· καὶ σ' ὅμως ἄγαν φιλῶ,
 καὶ δὴ δοκῶ σέ προσφιλῶς ἔχειν ἐμοί.

B. H. KENNEDY,

COLL. DIV. JOHAN. ET UNIV. SCHOL.

¹ Vid. Soph. Œd. Tyr. 1386.

NECROLOGY.

VOSS.

[From the Bibliothèque Allemande.]

GERMANY has lost one of her greatest writers ; the celebrated Voss, who contributed so highly to the splendor of the German Parnassus, is no more. The Germans justly consider the death of this illustrious man as a national loss. Their literary and political journals have been eager to scatter the grave of Voss with flowers ; and the writer of these lines, who was honored with the best wishes of the poet whom Germany has just lost, would willingly add his feeble accents to the strain of mourning and regret.

John Henry Voss was born on the 2d February, 1751, at Sommersdorf, in the Grand Duchy of Mecklenburgh. He was in early youth inspired with the love of learning ; but he had obstacles to contend with in the narrowness of his means ; his father was in a station bordering on absolute poverty. But eminent talents, uncommon diligence, and heroic abstinence from all the enjoyments which young men born in a lap of opulence call necessities, could not go without their reward. Voss at last procured the means necessary for devoting himself to academical studies. In 1772 he was received into the University of Gottingen. Young Voss was not long in distinguishing himself among the pupils of this excellent institution, which was already well known throughout Europe. He made rapid progress in the ancient languages, and cultivated at the same time the happy talent he had for poetry. It was about this time that there was formed at Gottingen a society of young men, whose names speedily acquired a just celebrity. Voss became a member of this association, in which shone Hoelty, whose elegies breathe a melancholy at once sweet and mournful. It was death which this young poet loved to write about ; but Death, in the harmonious verses of Hoelty, does not appear as a hideous spectre, but as a liberating genius, adorned with the flowers of eternal spring. The two Counts de Stollberg, and Miller, author of *Siegwart*, were parties in this alliance consecrated to friendship, poetry, patriotism, and all generous sentiments. These young friends met on Saturday, and in fine weather, frequently in the open air, under the shade of some

majestic oaks. In the summer, indeed, they assembled in a garden, and prolonged their literary meetings even till sun-rise. Extemporary verses were produced and communicated with enthusiasm as they were spoken. Burger, so well known by his romances and ballads, and Klopstock himself, were honorary members of this poetical society. Voss, in his *Life of Hoelty*, prefixed to the new edition of the poems of his friend, (published at Hamburgh in 1804,) traces in an interesting manner these recollections of his youth.

Voss lived some time at Hamburgh, and it was there that he published a *Poetical Almanack* for several years, which was a continuation of that of Gottingen. In 1782, he was named head-master of a school at Eutin; in 1802 he settled at Jena; and finally, in 1805, on the new organization of the University of Heidelberg, the Grand Duke of Baden invited Voss thither, to give the greater celebrity to that institution.

The poetical productions of this author are numerous. Voss knew all the riches of the German language, and possessed in a very high degree the talent of managing and adapting it to the most different kinds of composition. Following the steps of Klopstock, he at last decidedly succeeded in naturalizing in German literature the metrical forms of Greek and Latin prosody, and at the same time showed how easily he could overcome the difficulties of rhyme. The character of Voss developed itself fully in his poetry; in his odes there is a vigor and energy, which, however, is not always without roughness; in his songs there is a frank cordiality, and an enticing gaiety, which always pleases; in his hymns a sweet and impressive piety: but it is, above all, in his eclogues, that the genius of Voss shines. Among his compositions of this sort may be cited, *Der siebenzigste Geburtstag* (The seventieth Birth-day). The *chef-d'œuvre* of Voss, however, is his *Louisa*, a pastoral epic; this poem, written in hexameters, is a delightful feast: one meets there by turns with picturesque descriptions of the beauties of nature, traced with the greatest talent, and with family scenes, pervaded by the finest sentiments of filial piety, love, conjugal affection, and religion. A collection of the poems of Voss appeared at Koenisberg in 1802, the last of which contained a treatise on prosody.

The industry of Voss was surprising. German literature owes to him a great many translations, of which we may mention that of Virgil, that of a great part of the *Metamorphoses* of Ovid, those of Horace, Hesiod, and Orpheus, Theocritus, Aristophanes, but, above all, that of the *Iliad* and *Odyssey*;

this *chef-d'œuvre*, written in hexameters, is so close to the original, that it may be considered as in truth a fac-simile ; it is a treasure which Germany possesses beyond all other nations ; it is Homer himself who sings his verses in modern language. The unwearied Voss undertook also, in conjunction with his two sons, (Henry Voss, professor at Heidelberg, who died in 1822, and Abraham Voss,) a translation of Shakspeare, of which several volumes have appeared. This surprising man, not content with his numerous successes as a poet and philologist, devoted himself also to profound researches into the geography and mythology of the ancients. He thought proper to impugn the system on the latter subject developed in one of the most remarkable works of the day—the Symbols of the learned Professor Creutzer : Voss published his Anti-Symbols. It would be difficult to deny that this respectable veteran has sometimes passed the bounds of an attack which ought to have been wholly literary ; but every one will confess that Voss was actuated by no other motive but an ardent love of the truth, such as he conceived it to be : the purity of his intentions has never been doubted. Voss dreaded, in fact, the mysticism which certain talkers of the middle age would again spread over Germany ; he saw the tendency of this, and feared the return of darkness. The *chiaroscuro* of a Gothic church was not enough for him ; like the eagle, he loved to look on the sun in all his brightness.

Voss terminated his honorable career on the 29th of last March, at the age of seventy-five. His death was as gentle as his life had been good ; he expired while conversing with his friend and physician, M. Tieddemann. The latter pronounced over the tomb of Voss a touching oration, which paid the tribute of just praises to him who had been at once a good husband and father, a worthy citizen, a bold writer, a distinguished man of learning, and one of the first poets of his nation. Voss has gone to rejoin his companions in fame, Klopstock, Hoelty, Herder, Schiller. His name, too, is inscribed on the calendar of immortality.

SALUSTIANARUM LECTIONUM e Codice Manuscripto, nuper reperto, excerptarum Symbola.

IN tanto, qui nunc viget, ardore, immortalia antiquorum scriptorum opera ad optimorum codicum fidem, a qua nimium discessum fuisse inter omnes hujus rei peritos, constat, exigendi, in Salustii quoque textu accurate constituendo, singularem operam esse ponendam Viri docti censuerunt. Nec enim Lambinus solus fuit novator, qui pro lubitu autorum verba mutaret; multi hac in re animo indulserunt. Cortium quoque in Salustio, magis suo quodam Latinitatis Salustianæ sensu ductum, quam Codd. auctoritate, versatum esse jam pridem Viri docti odorati sunt; ideoque scriptoris hujus contextum ad antiquorum librorum et scriptorum et typis excusorum auctoritatem revocandum, Cortiique opiniones severæ examinationi subjiciendas esse statuerunt. Itaque cel. Dahlius, scripture scholastica: Notitia codicis MS. Salustii in bibliotheca Rostoch. 1791, 8. in primis, ut alios omittam, Cortii rationem labefactavit. Tandem cel. Gerlachius, hanc ingressus viam, novam Salustii adstruxit editionem (Basil. 1824.) et id quidem assecutus est, ut Cortium a vero aberrasse certum sit, quamvis multis locis, quæ vera Salustii lectio sit, nondum constat. Quæ cum ita sint, gratum me Viris doctis facturum putavi, si hanc symbolam lectionum Salustianarum, a cel. Eichhofio (multifariam de antiquitate classica merito¹) e codice excerptarum, quam mecum communicavit, in lucem emitterem; idque ut facerem eo magis adductus sum, quod nec Gerlachio hujus codicis, utpote tum nondum reperti, in edendo Salustio copia fuit, et codex ipse eximii videtur esse pretii. Quæ sequuntur, Eichhofii verba sunt:

“Quum, membranis aliquot, quæ viginti Senecæ epistolas continebant, ante hos sex annos in tegumento libri alicujus detectis, ad eam rem, quantum quidem muneris ratio patiebatur, paullulum conversus, diligentius attenderem, si quid veterum ejusmodi librorum, quorum haud exiguus numerus etiamnum latere putandus est, investigare exitioque eximere possem, forte fortuna accidit, ut duos Salustii codices, inter manus indoctas versantes, flebilemque sortem sibi expectantes, chartaceum unum, alterum membranaceum nanciscerer, meosque facere possem. Ille, forma maxima, recentior quidem (sæculo xiv. aut xv. exaratus esse videtur) sed haud spernendæ auctoritatis, Catilinarium; alter membranaceus,

¹ Professore Litterarum Græcarum et Latinarum in Gymnasio Weilburgensi, in Ducatu Nassoriensi.

multo vetustior et præstantior, utrumque bellum continet. Quem cum curiosius inspexissem atque cum Gerlachii exemplari (Basil. 1824.), quocum multis in locis mirum quantum consentiret, passim contulissem, operæ pretium me facturum esse credidi, si diligentius eum excuterem, et quod boni inesset, cum viris doctis communicarem, quum præsertim hoc ipso tempore etiam Salustiano operi lux quædam et spes nova affulgere videatur.¹ Et id quidem eo libentius facere decrevi, recordatus mecum, quanta olim voluptate optimus scriptor juvenem me perfudisset, ut Catilinam legens, sidera vertice tangere mihi viderer.

Codex hic membranaceus (de chartaceo enim, cujus varias lectiones passim indicavi, alias fortasse) continet bellum Catilinarium (cujus cap. i.—xxiii. injuria temporis perierunt) et Jugurthinum (cui una plagula excisa est, i. e. cap. lxxxii. lxxxiii. et prior pars cap. lxxxiv.) litteris elegantissimis ab eadem manu scripta, in cujus locum ter tantummodo alia manus successit, prope æqualis. Neque perpressus est manus correctrices. Membranæ sunt octonariæ, tenues admodum, pellucidæ velut corneæ, diligentissime lævigatæ et candidi olim coloris, qui ut atramentum, vetustate pallorem duxit. Nihil maculis deturpatum, nihil lacerum; facies externa omnino bene habita; nihil confusum glossis, sat multis quidem, sed vilioribus, quæ pleræque marginem admodum latam, obsident, paucissimæ inter versus sese intrudunt. In contextu denique ipso (id quod codicis bonæ notæ existimatur) paucissima omissa, nihil transpositum est, a capite usque ad calcem.

Scriptura ipsa luculenta et distincta est, eademque perquam elegans, sine ullis ornamentis; litteris minusculis, tanta librarii diligentia, ut, si quam litteram perperam exaravit, non deleverit, sed puncto supra et super scripto notarit, alia littera superne imposita. Ductus quidem litterarum ejusmodi sunt, ut ex rotundis illis et leniter flexis paullatim in fractos abeant; sed adhuc subrotundi sunt et speciem eandem referunt, quam specimina sæculi x. apud *Mabillon*² (Tab. xii.) exhibent. Lineas, in quibus versus scripsit librarius, neque atramento, neque plumbagine aliove colore, sed stilo duxit, ne minimo quidem instrumenti ferrei vestigio. Numeri Arabici (qui sæculo xii. demum in consuetudinem venerunt) nusquam comparent.

Orthographia (quæ dicitur) codicis hæc est; præter *punctum* nulla omnino interpunctionis signa conspiciuntur. Id et ad finem minorum sententiarum, et post integras periodos, majuscula littera sequente, non certo aliquo loco, plerumque ad imam litteræ par-

¹ Vellem licuisset mihi inspicere scriptionem Scholasticam cel. Dahlii: notitia cod. MS. Salustii in bibliotheca: Rostoch. 1791. sed frustra quæsi. E.

² Mabillon de re diplomatica. Paris 1709. fol. p. 367. E.

tem collocatum est. Vocali *i* neque punctum neque virgula additur, nec usquam *S* breve sive finale adhibetur. Syllaba *con* vocabulorum compositorum non per *Q* inversum (qui mos sæculo xii. invaluit) sed *C* scribitur, et vocabula in fine versuum diremta signo divisionis plane carent. Compendia scribendi (præter signum 9, pro terminatione *us*, quo sæculum xi. proditur) pauca; paucissimæ siglæ. Diphthongus *æ*, ex illorum sæculorum more, per *e* nudum, et *Salustius* simplici *l* scribitur. Cæterum illas scribendi rationes: *volgus*, *vortere*, *optumus*, *maxumus*, *faciundi*,¹ *lubido*, *senati consultum*, *omnis*, codex noster prorsus ignorat, et: *vulgus*, *vertere*, *optimus*, *senatus consultum*, *omnes* habet constanter.

Quare, quum codices omnia (si unam illam compendiarium scripturam sæculi xi. excipimus) priscam simplicitatem redoleant, sæculo xi. exaratus esse, et, si vel recentissimum faciamus eum, sexcentorum annorum ætatem mihi quidem excedere videtur. Quid pretii ei statuendum sit, ut judicari possit, jam enumerandæ sunt.

VARIÆ LECTIONES,

Gerlachiana editione duce, diligentissime excerptæ; quæ *Salustium* non ita parcum verborum, verbique substantivi osorem fuisse ostendunt, qualem *Cortius* eum sibi cogitabat, codicemque ipsum, ubi paullo longius ab aliis codicibus et a vulgata lectione dissentit, plerumque sciënter dissentire.

BELLUM CATILINARIUM.

Cap. xxiv. sumptum mutuo—se Cat. credebat (omiss. *posse*)—xxv. lux sunt—pudicitia fuit—haut f. discerneres—libidine sic accensa—xxvi. propulerat—quas consulibus—xxvii. multa moliri (omiss. *simul*)—xxviii. domi (sine: *sua*)—quantum periculum—a janua—xxix. ut darent—xxx. Senatus decreto—permiss. est uti p. t.—exercitum pararent (ut cap. 29.) pr. decrevere servo libertatem, libero impunitatem ejus rei, et sestertiorum ducenta milia—hisque (pro: iisque) minores m.—xxxi. facies erat—sua quisque per.—misereri p. l. et sui expurg.—postulare a patribus cœpit, ne quid de se tem. cred.—ita se ab adolescentia—ruina extinguam—xxxii. optimum factu (sic semper).—multo prævenire antecapere ea—insidias maturent consuli—urbem accessurum (omiss. *ad*)—xxxiii. plerique patria omnes fama atque fortuna—majores nostri miserti—sæpe tamen ipsa plebs—neque imperium neque divitias—neve nobis eam necessitatem imponatis.—xxxiv. si quid a senatu—xxxv. L. Cat. salutem Q. Catulo—non quia æs alienum meis nominibus ex possess.—solvere non possem. (cod. chartaceus: non quia alienum æs meis nominib. mutuatum ex possess.olvere non possem)—sed (omiss. *quod*) non dignos—mihi vim parari—xxxvi. præter rerum capitalium con-

¹ Semel tantum Catil. 46. exhibet *perdundæ* reip.; recte quidem; nimirum quia hoc loco *Salustius* *Ciceronem* ex formula solemnī loquendo secum reputantem facit. E.

dēpnatos—præterea decrevit—senatus decretis—tanta vis morbi atque uti—cap. xxxvii. conjurationis fuerant—id adeo videbatur more suo facere (hoc ordine)—quibus nullæ opes sunt—sed urbana plebs ea vero—publicum malum—aliarum partium quam senatus erant—cap. xxxviii. largiendo atque pollicendo (cod. chart. : larg. atq. pollicitando)—certabat—cap. xxxix. imminutæ sunt—cap. xl. Umbrenus eo quod—civitatum erat notus—querere cœpit—remedium mortem sperare—perduxit—Brutus Roma aberat (omiss. a)—accersit—cujuscunque generis—cap. xli. diu incerto habuere (omiss. in)—certum præmium—cap. xlii. in Bruttia—et quasi per dementia—ex senatus consilio (sic etiam chart.)—in citeriore Gallia (etiam chart.) cap. xliii. ut videbatur—constituerat—sed et filii—pars maxima—nam natura ferox (cf. cap. 46.)—cap. xliv. quis sim—cap. xlv. nocte in qua pr.—Promptino—permittit illis homines militares¹—cum Valt. venerunt—Galli cognito consilio (omiss. cito)—se gladio—velut hostibus sese prætoribus tradidit.² Cap. xlvi. Nam lætabatur intelligens—anxius erat dubitans (uterg. cod.) ad se jubet L. Coparium terracinensem (om. quendam uterq. cod.)—sine mora conveniunt—in Senatum perducit. Cap. xlvii. ubi fide reip. jussus est dicere—sua omnes signa—Senatus decrevit uti abdicatus magistratu Lentulus itemque ceteri in lib. cust. habeantur (uterque meus)—ante fuga (om. ex) retractus erat—cap. xlviii. cupida novarum rerum—L. Tarquinus (om. quidam) ad senatum—q. sciret dicere—senatum docet—qui existimarent—cap. xlix. sed isdem temporibus—impellere potuerunt—in extranea ætate—egregia libertate—cap. l. eripiendum eum—prædiis abditis—cap. li. infida nobis et adversa fuit—eos impunitos d.—nunquam ipsi p. occ. talia facere—apud vos valeat—neve magis iræ vestræ—sceleris eorum omnium ingenia exsup.—dixere—enumeravere—qui imperio magno præditi ætatem in excelso agunt—sic existimo (cf. c. 48.)—eorum sceleris obliiti disserere—in tales homines crudele fieri potest—cum præsertim diligentia—per d. im. rogo quam ob rem—sed exilium permitti—levius est—ex rebus bonis orta—ad ignaros cives et minus bonos—hi cepere primo—alios ejusmodi—postremo vas aut vestimentum—ut is in proscriptorum—supplicium sumebant (om. summum)—quibus legibus exilium—ego hanc causam—ea bene parata³—ne quis de his—neve cum populo. cap. lii. assentiebant—qui parentibus aris patriæ atque focis suis bellum paravere—cav. ab illis magis quam—sed

¹ Paucissimi codd., quos Gerlach h. l. secutus est: *permittit. Illi homines militares.* Illa autem lectio, quam cum plerisque codd. servat etiam chartaceus meus, non abhorret ab usu scriptorum Romanorum, modo interpungatur post *illis.*—*permittit illis. Homines militares.* En locum simillimum Livii lib. xlii. c. 33. Pro centurionibus M. Popillius verba facit. *Militares homines—stipendia habere*; ad quem locum Strophius eodem modo aberrat adjiciendo: “An fortassis ante militares excidit *hos*?” cf. etiam Liv. lib. xxi. c. 36. ubi Livius de loco quodam locutus ita pergit: *natura locus jam ante præceps.* Nihil ergo deest in illo Liv. loco. E.

² Hoc loco cod. chartac. : velut hospitibus sese prætoribus dedit—notabilis lectio, quum et alias sæpiissime (v. c. Cicer. or. pr. Rosc. Amer. c. 6. §. 15.) voc. *hospitibus* per scripturam compendiarium in *hostibus* mutatum sit. E.

³ *Parata* al. *parta.* Liv. v. 6. *parata victoria frui*—in quo loco codd. deteriores item *parta* habent. E.

hæc cujuscunque mihi videntur—nominet—vera vocabula rerum—ne illis (*sic etiam chart.*)—minores sunt—periculum ex ipsis—nobis q. illis est—neque mirum est—vos cunctamini etiam nunc et dubitatis quid—atque armat, dimittatis (*om. etiam*)—vertatur—ipsa res aspera est—videlicet diis immortal. confisi—videlicet altera vita—nisi alterum patriæ bellum fecit—quoniam verba contempnitis—censeo ego eadem incendia aliaque fœda (*om. se*)—cap. liii. diversis moribus. Cap. liv. ac munificentia—perfugium erat—in animum duxerat—posset enitescere—quominus petebat gloriam eo magis illam assequebatur—cap. lv. in sententiam Catonis—optimum factu ratus—triumviros quæ ad supplicium postulare—est in carcere locus—sed inculta tenebris—dimissus est—gulam fregere (*om. ei*)—supplicium sumptum (*om. est*)—cap. lvi. modo Galliam versus—cujus initio ad eum—cap. lvii. Romæ esse conjurat. pat.—Galliam Transalpinam—expeditos (*chart. expeditus*)—neque spem ullam præsidii—optimum factu ratus—cap. lviii. verba virtutem (*glossa superscr. viris*)—aut natura aut moribus—quo pauca—vocavi—ipsi nobisque cladem—res nostræ sitæ sint—omnia tuta erunt (*om. nobis*)—municipia atque coloniæ—supervacuum est pro pot. paucorum pugnare—vitam agere—derelinquere vultis—quibus corpus tegitur—magna spes victoriæ me tenet—circumveniri—invidet—cap. lix. deinde omnium remotis equis—amplior animus esset—reliquorum signa—collocat artius—omnes centuriones—electos et evocatos—permittit exercitum—inermes—cap. lx. omnibus exploratis rebus—gladiis res agitur—arcessere—magna vi contendere—interfecit—ex lat. ceteros adgreditur—videt memor (*om. Catilina*)—pristinæ suæ virtutis—cap. lxi. animi vis—nam fere pugnamdo quem quisque locum vivus acceperat—pauci autem quos medios cohors (*medios eod. verbor. ordine etiam chartac.*)—ita cuncti suæ hostium atque juxta vitæ.

BELLUM JUGURTHINUM.

Cap. i. majus aliquid—mortalium vitæ—qui ad gloriam ubi—quippe quæ—bonas artes—actores ad negotia—multaque et periculosa—ubi pro mortalibus. Cap. ii. alia animæ—cap. iv. maximæ industriæ (a manu correctrice recentiori superscr. *maxima industria*)—Cap. v. expediam—in amicitiam—masthanabile (*sic semper postea per i*)—Jugurthamque filium—dereliquerat—cap. vi. se non luxui—ætate parvis liberis (*om. et*)—cap. vii. Romanus imperator—magis magisque eum in dies amplecti—familiares amicitia—cap. viii. suam ipsum pecuniam—cap. ix. ita esse cognoveras—cap. x. quod difficillimum inter mortales est—natura mihi—ego regnum vobis—te o Jugurtha—quod plus potest—et observate—cap. xi. jam antea—quia materno genere impar erat—ibi dum—inter alias res ait—illum tribus (*om. his*)—eam tantummodo cum animo habere—ferox quovis modo inceptum perficere (*om. statuit ante quovis*)—Cap. xii. ab regibus—tanquam sua visens domum eat (*pro suam*)—nam claves veræ ad H. referebantur—conficit—nocte. Cap. xiii. postquam omn. Numidiæ potiebatur—legati Romam venire—cap. xiv. debere mihi beneficia p. r.—esse quam usui—in dubiis suis rebus—me non potero minus. majestatis populi Romani—o patres conscripti—regni participem—diligenter excolerent—ratus est conjunctum—aut quo potissimum—quibus relicta anima (*om. est*)—si quid ex improvviso mali—an quoquam mihi abire licet—in amicitia vestra—nobis fore—de absente Jugurtha—cum mihi licuerit—aliquando apud vos (*om. aut*)—aut apud deos—ut ille qui—neu viderer vivere—mihi misero. Cap. xv. resp. paucis—a Numidis—adh. vero ultro—antea sua facta—præterea

Senatus magna pars—cap. xvi. qui consulibus—pollicendo multa—ornata erat—cap. xvii. ob calorem solis aut asperitatem—de his—pecori bonus—interpretatum est nobis. Cap. xviii. qua nox—copia fuit—Gætulos (om. *secum*) miscuere—alii deinde alia—semet ipsos—mapalia (*per simpl. p*)—Medi autem et Armenii accessere Libies—nam hi—cap. xix. in ora marit.—præsidio fuere—vagos habitare—igitur in bello—et Numidiæ usque—sub Jugurtha erat. Cap. xx. ab Africa—se videt—certum esse ratus—pati tamen prius omnia decr.—animo invaserat (om. *jam*). Cap. xxi. inceptum est—(verba: *de controversia...disceptare* non leguntur in meo codice)—cap. xxii. neque carius quicquam—senatus esse—a Micipsa—cap. xxiii. suum casum. Cap. xxiv. recitatæ sunt—subegit—me dehortatur—frater m. h. occidit—quæ sane fuere—quid est reliquum—a quo moveri—imp. inimici—deprecor ut evadam—me ex manibus—cap. xxv. enisum est—fieri solet—ampl. honoribus usi in quibus fuit—a senatu miss.—educta manu host.—Ne amplius Scaurum morando. Cap. xxvi. a quorum virtute—cruciatum necat—armatus obviis—interfecit—cap. xxvii. id agi edocuisset—decretæ sunt—cap. xxviii. præcepit ut—recipi intra mœnia—ex decreto senatus—legit sibi homines nobiles—corporis fuere—transversæ sunt—cap. xxix. in pravum conversus est—pretio aut gratia Romæ effecturum—cap. xxx. probarentne tantum flagitium patres—solliciti erant—ne libertatem desererent (om. *suam*)—unam ex tam multis orationibus ejus perscribere ac potissimum eam dicam quam in concione—cap. xxxi. quibus deceret terrori esse—ulcisci nequit—vestra magnifice—ea quasi—perinde ea quasi—in imperio nati (*in cum plurimis codd.*)—æquo servitute animo—at qui hi sunt—nocentissimi et idem superbissimi—itaque quam quisque—eadem metuisse—ad gloriam et dominationem—Avent. montem—penes nobiles paucos—vos autem pop. Rom. (om. *hoc est*) atque ego—permanebit—prodita est—venales et—ut jam malitis—memorem esse—cap. xxxii. sæpe indicendo Memmius—perfugas venderent—Cassius prætor—et præterea fidem suam interponit—cap. xxxiii. tamen confirmatus—molliri—si verum—cap. xxxiv. corruptum pecunia. Cap. xxxv. ut insidiatores—quam animadvertit—factam esse—cap. xxxvi. at Jugurtha contra—fuere tum qui—adventabant—Romam discessit—cap. xxxvii. caussa confic. belli—magnis itineribus—nam circa murum—cap. xxxviii. me morem hum. rer.—Num. decederent—mortis metu urgebantur (a manu sec. in loco eraso). Cap. xxxix. consulebat utrum fœdus quod pepigerat cum Jugurtha firmum sicque factum perdurare debuisset nec ne et tamen—senatus uti par (om. *ita*)—nihil sibi agendum—cap. xl. neglexisset—impedimenta parant—illa mala—quæstione exercitata—insolentia acceperat—cap. xli. mentibus decessit—ceperunt nob.—dilacerata est—quæque res agitabatur—parvuli liberi—cap. xlii. addidit quam potentia—et omnibus civitatis moribus—cap. xliii. adversus pop. Rom.—eligere milites scribere—cap. xliv. a Spurio Albino consule—(verba: *neque muniebantur ea non habet cod.*)—vigiliæ ducebantur—a signis aberat—panes in dies—et ampl. alia—cap. xlv. aut quempiam alium coctum cibum—ceteris rebus arte—modo in primis—cap. xlv. ex nunc. audivit—omnia alia—jam ante—necatam traderent (om. *sibi*)—obviam proc. ut præsens—cap. xlvii. paterentur opportunitates—et paratis rebus—cap. xlviii. nomine Muthul—humo arida atque arenosa—cap. xlix. suorum extenuata acie—illum diem aut maximarum ærumnarum initium fore aut omnes labores suos confirmaturum postremo cujusque ingenium—digrediens—et tamen incerti essent quid nam esset—cap. l. digredi—infesti adesse—prælio modo eminens (om. *ipsi*)—turba insequi—

terrere nequiv.—eo vero consueti (*eo* a manu correct. pro *ea*)—cap. li. cum etiam eventus (om. *tum*)—milites convocat—adversus pedites—et hortari—inimicos fugientes—cap. lii. Jugurthæ omnia præter—et diei vesper erat—præceptum erat—quid hostis ubique—consedissee et animo (om. *jam*)—cap. liii. postq. impeditos (om. *eos*)—gaudium repente—exort. est—ita se habent—detractent. Cap. liv.—refecit—ut ad cetera—ubivis gentium—neque præliis neque acie—in loca num.—multa castra—ab suis terrebant regem—cap. lv. tamen victor fuisset virtute—ex Albin soc.—fama Metelli—clar. erat—neque insidias (om. *post*)—ubi opus erat (om. *vi*)—aut formido—cap. lvi. semet in tempore—oppidanos in libertate—cap. lvii. nullius rei egens—quisque pro ingenio—aut succedere—ardenti—cap. lviii. pro moribus consuluit—al. fugere al. arma capiunt—aut vi aut occ.—si Numidæ—clamor. et tumultum hostium—in exercitu victore remanere—effecit. Cap. lx. uti res quæque—man. signare—corporibus huc et illuc (om. *et ea*)—nam is in ea parte curabat—agere ipse ac—studio suorum arrectis¹—et scalis scalæ imminutæ—confecti vuln.—cap. lxi. frustra videt—ab se (*ab* a manu correct.)—neque tempus ex—de mass. nece—si pax (om. *ne* ante *si*). Cap. lxii. sæpe etiam—accersiri jubet—pars magna—dum ipse ad imp.—cap. lxiii. prospere event.—Arpini alitus—se agitabat—(verba: *nam postea ambitione præceps datus est sequuntur post audebat*)—magistratus alios—egregius factus—shonore illo—cap. lxiv. petendi consulatus gratia—mirari primum—id sibi petere—consulatum cum filio suo—nam is in eo tempore—cap. lxv. pœnas cum suo auxilio—parum validum—illum ingentem virum—pacis spes—cap. lxvi. bellum incepit—diem tertium (om. *in*)—ostendebat—plebes faciunt—cap. lxvii. obtruncati—asperitate tanta—intactus profugit—cap. lxviii. abiit—educit expeditos—et abnuentes (om. *jam* ante *sæpius*)—æquo animo ferre—benigne ostentat prædam—in primo latere—cap. lxix. ubi advertere (om. *animum*)—uti eratres—effusum de oppido—prædæ aut pœnæ—nam is civis ex collatio erat. Cap. lxx. suane an Met. virtute—cap. lxxi. essent litteræ allatæ—paulo post—a servis—dicitque quæ—cap. lxxii. aliter quam animo—contra reg. dec. neque noctu—cap. lxxiii. decori fuit—alteri generis (om. *at illi* ante *alteri*)—moderabantur—quorum spes resque—sed paulo antea senatus—cap. lxxiv. certatum est—et aliquanto numero hostium—cap. lxxv. Ibiq. pler. thes.—aliaque quæ idonea—pervenit ad thalam.—cap. lxxvi. intentos videt prælio—et locum—superque eas—multo lab. ante—modo oppido—hi postq.—volentes pendere—cap. lxxvii. et dicebant quendam—et illorum socios—impe-trata sunt—navi fecerant—adepti sunt—cap. lxxviii. inditum est—tulit alta alia in temp. vadosa (om. *alia*)—leges cultusque—cap. lxxix. miserabile facinus—aggrederetur hostis—proficiscerentur domo—quibus nomen erat Philenes—maturavere iter peragere²—se esse vident—metuunt pœnas—cap. lxxx. coegit—consuefecit—rem opportunissimam incepto belli—Bocho nupserat—quod singuli—cap. lxxxi. imperandi—ubi quisque—cap. lxxxiv. et non paululum oratione sua eos Marius arrexit—omnibus secretis—cap. lxxxv. (totum hoc caput a manu paulo recentiore, ut videtur, exaratum) quanto pluris—max. vestr. beneficia—cogere eos ad militiam—si deliquere alii—optimis in artibus—in naturam ver

¹ *Arrectis* in hoc uno codice mihi perplacet; nam vulg. *adstrictis* non-nisi contorte explicari potest. E.

² *Peragere* in hoc uno codice, ceteris nihil variantibus, longe præstat vulgato *pergere*, quod usui Lat. repugnat. E.

titur—ægre tulit—imperatorem jussistis—imperatorem aliquem (pro alium) quærat—hom. præposteri—generosum esse—ætatem ita ag.—hujusmodi rei ego inopiam patior—facundiam et comp. or.—reticere non plac.—bene prædicent falsa vita—at res si—profuerant—hæc atque alia—ventri dediti—non ita est—est ibi—exercitus est ibi—socius periculis vobiscum—adderent verba. Cap. lxxxvii. omnia capta donat militibus (sup. lin. *ibi* a man. recent.) Cap. lxxxviii. animis accipitur—quæ postquam gloriosa facta sunt, neque belli patrandi—sæpe ad eum miserat—gravior accederet—cap. lxxxix. infesta a serpentibus—cap. xc. et quod natum fuerat—flumen Tanaim—cap. xci. et inopiam—cogere uti—cap. xcii. tantam rem peragit Marius—cepit haberi—corrupt—et aquæ fons—utrinque præcisæ vinere cum ing.—metus ceteris augeri—cap. xciii. usus fuerat—adversum pr.—paulatim ad sum. m. (om. *prope*) fert natura—pollicens sese—paulo tamen arrectus—num. quinque milites. Cap. xciv. quo streper. levius—quæ nisui difficilia vid.—armis sagittariisque et fund.—ex gloria culpam—cap. xcv. qui uti ex Latio et a sociis milites cogeret—de rebus Sullæ—Sisenna scriptor optime—cap. xcvi. a nullo petere—cap. xcvi. ipsique Bocho pollicetur—quod locorum—difficilem rem fore—hostium adventum—tegere satis—cap. xcvi. perterritus—munimenta gerebat—cap. xcix. cohortium turmas—et clamore—formidine terror quasi vecordia acceperat—cap. c. apud extremos (sup. lin. *deximos*)—ac regionum—in porta locaverat cohortes—cap. ci. diversi abeuntes—atque idem signif. (om. *omnes*)—ap. primos erat—cum pluribus instabat (sed *instabat* a man. recent.)—nam apud num. loq. ded.—acrius intendere—erupit—cap. cii. velle de suo et de p. r. cum his commodo disserere—quo ingenium eis aut aversum flecteret—monuere aliquando (om. *uti* quod recent. man. supra lin. appinxit)—ad hoc a princ. p. r.—visum melius—tutiusque rati—imperare—placuit et vim et gratiam—repulsum se ab amic.—cap. ciii. præliis evenerant—igitur Sullæ quæstori—cap. civ. infecto quo intenderat negotio—et de adventu—Sullam ab Utica ven.—Cn. Octavio Rufone qui quæstor stipendium in Africam portaverat—cap. cv. præterea iere sagittarii—sese equitibus—cap. cvi. et præsidium missum—milites jubet—castra metebatur—cap. cvii. eadem existimabat—inermis peditibus—crederet ne ea—optimum factu—cap. cviii. nomine Aspar—consilia ierat—consulto sese—caveri. Cap. cix. Sulla respondet pauca se coram Asp. loc. occulte nullo (om. *aut*)—quæ sibi resp.—sicuti voluerant—sed vir ex sententia ambobus—rex sic incipit. Cap. cx. utere quoad vives (om. *et*)—nunquam tibi redditam—neque id intrare—cap. cxi. et communibus rebus—patefecit—quoniam copiam ing.—cognitionem affinitatem—animos adverteret—avidissimus erat—visa erant—cap. cxii. et rex—castra Jugurthæ proficiscitur—et ei nunciat—omnia cupere—parum fidere—in potestate habuisset—senatus aut populi Rom.—cap. cxiii. ita tacente ipso—patefecissent—tandem Sullam accersiri jubet et ex illius sententia—quasi honoris causa (om. *obvius*)—inermis—ad Marium ducitur. Cap. cxiv. Q. Scipione et Cnejo Manlio male pugnatum est—illique et deinde—certari—Romam adduci.

Explicit liber Sallustii.

DR. L. SNELL.

ON HENDECASYLLABIC MEASURES.

TO THE EDITOR OF THE CLASSICAL JOURNAL,

SIR,

IN your last Number I read with pleasure Mr. F. Adams's ingenious remarks (p. 330.) on the Hendecasyllabic measures. I differ with him, however, as to the way of accounting for the origin of the peculiar metre used by Horace in his eighth ode, Book 1. He says it is composed by joining a metre formed from the first eight syllables of the Sapphic with a metre formed of the last seven: as,

ἀγκύλω κρατὶ γλεφάρων: ἑξαπατῶντι μῦθοι.

It is indeed formed from the Sapphic, but in a different way altogether.

Of Choriambic metres there are two species. One which concludes with an Iambus, and begins properly I think with a Choree, which is sometimes changed for an Iambus, and always by Horace and his followers for a Spondee. Between this disparted Choriambus (—|****|****|**** &c. | —) you may insert Choriambi at pleasure, and make Choriambic verses accordingly. Horace employs three; viz.

- | | | | | | |
|----|---------|--------------------------|----------------------------|-----------------------------|-------|
| 1. | Sic te | ¹ diva potens | Cypri | | |
| 2. | Sic fra | ¹ tres Helenæ | ² lucida sidera | | |
| 3. | Tu ne | ¹ quæsieris | ² scire nefas | ³ quem mihi quem | tibi. |

Prudentius has employed the three in one strophe. I am not aware that the line ever was extended in any poet; but there is nothing in analogy to prevent us from doing so, and calling

Tu ne	¹ quæsieris	² scire nefas	³ Leuconoë	⁴ quem mihi quem	[tibi]
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a Choriambic Hexameter.

The second species concludes with a Bacchius. Of this,

Lydia dic	¹ per omnes
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is the simplest form. It has been carried so far as to prefix five—

Teque canam	² Bacche pater	³ teque decens
Caute Venus	⁴ qui modicos	⁵ amatis

Now to this species the Sapphic belongs. We have the

testimony of Hephæstion, besides what I must consider the surer guidance of analogy to this effect, ἐπιχοριαμβικὸν μὲν οὖν τὸ Σαπφικὸν καλούμενον ἐνδεκασύλλαβον, οἷον

Ποικιλόθρον', ἀθάνατ' Ἀφροδίτα.

Herman quoting this passage, I own, says *Male*; but as he assigns no reason, I must let his disapprobation go for nothing.

As we have it, it is *Epi-choriambic*; but that most probably arose from the successful practice of Sappho and the other early versifiers, who assumed licenses in the *first* foot of every species of Choriambic metre. If the third syllable of the line be short, it is only two Choriambi prefixed to a Bacchius: just one more than in

Lydia dic | per omnes—

and one less than in

Omne nemus | cum fluvii | omne canat | profundum—
to which, if we alter Horace's line into

Jam satis or|bi nivis at|que diræ,

it will bear the same relation as the Asclepiad does to the Glyconic and Choriambic Pentameter (*Tu ne quasieris*, &c.)

But as practice had made the metre *Epi-choriambic*, its first and last foot were figured as in the first species: the first being an Epitrite, the last Bacchius; and verses on this principle were as in the first species. The former by *interpolating* Choriambi (—|—|****|****| &c. —|—|

So from Grandinis mī|sit pater et | rubenti, you by putting in another Choriambus, thus—

Grandinis mī|sit pater et | terribilis | rubenti
make such a line exactly, as *Te Deos oro*, &c.: in the same way as by interpolating

Sic te Diva potens Cypri
with another Choriambus—thus,

Sic te Virginum Diva potens Cypri
you form such a line exactly as

Sic fratres Helenæ.

And we might by analogy expand *Te Deos oro*, &c. by the insertion of another Choriambus in this way,

Te deos o|ro Sybarin | cur properas | perfida sic | amando,
in the same manner as in the other species.

This metre does not appear to have succeeded. Horace tried it but once, and then gave it up. The later grammarians disapprove of the experiment altogether: in fact, it is a deviation from the regular Choriambic movement, for which only long practice obtained favor in the Sapphic, and which had no chance of being tolerated in a *new* attempt.

W. M.

RARE PERSIAN ROMANCES.

FROM a late Number of the Literary Gazette, (July 15, 1826.) we learn that Sir William Ouseley was engaged in preparing for publication his "Anecdotes of Eastern Bibliography," which appear to be chiefly founded on a descriptive catalogue of many hundred Manuscripts, Arabic, Persian and Turkish, in his own collection; and other rare works preserved in different libraries, public and private, or examined by himself during his travels in various countries of the East, more particularly Persia. It is also stated that Sir William designed to give notices of such ancient works as are supposed to be lost, or known only through occasional references and quotations. Whatever may be expected from the "Anecdotes" thus announced, on the subjects of History, Geography, Antiquities and Philology, it would very highly gratify so enthusiastic a lover of Eastern Romance as myself, were Sir William to sketch the principal incidents of two stories, formerly, we may believe, extremely popular among the Persians, but respecting which I have hitherto been unable to procure any satisfactory information, either from my researches among books, or from inquiries among eminent orientalists.

The first to which I allude is the Tale of "*Wamek* (or *Vamek*) and *Ozra*." The brief account which D'Herbelot has given of it in his *Bibliothèque Orientale*, might lead a reader into error: for he describes *Vamek o'Adra* as being the title of a Turkish Romance, on the loves of Vamek and Adra; and there are, says he, two compositions bearing the same title; one by Mahmoud Ben Othman, surnamed *Lamâi*—the other by *Mouïd*, a native of *Tarkhan*. The original Romance, however, was not Turkish, but Persian, and of considerable antiquity; for it is recorded by *Dowlet Shah* (in his *Biography of the Persian Poets*) that a man of *Nishapûr* (early in the ninth century of the Christian era) presented to Abdullah Ben Taher, who then governed Khorasan, a manuscript which was reputed extremely valuable. Having inquired the title and subject of this work, Abdullah learned that it was the tale of *Wamek* and *Ozra*, written under the auspices of *Nushirvan* (who had reigned about three hundred years before). The Mohammedan governor, like Omar with respect to the Alexandrian library, observed, that true Musulmans had no occasion for any book besides the Koran; and that this Romance, "being the composition of idolaters, was particularly detestable: he therefore

not only declined accepting it, but directed it to be destroyed in his presence; and, not satisfied with this demonstration of his barbarous zeal, he issued a proclamation, ordering all Persian manuscripts that should be found within the circle of his government to be burned." (See *Introd. to the Hist. of Persian Poets*, by Capt. Kirkpatrick, *New Asiat. Miscell.* vol. i. p. 21.) Whether any copies escaped, or whether tradition supplied the place of writing, it appears difficult to ascertain; but we find that some centuries after the circumstance above recorded, a poet named *Fassihi* or *Fessihhi*, adopted for his subject the story of those celebrated lovers: and among various rare works procured by Sir William Ouseley at Shiraz, Isfahan and Tehran, (as he informs us in his *Travels*, vol. iii. p. 557.) was *Wamek* and *Ozra*. "The title of this Persian Ms. (says he) induced me to believe that a literary treasure of considerable value had fallen into my hands; for such might be esteemed not only the original *Pahlavi* romance so styled, but the poem founded on it by *Fessihhi*: a work so rare between three and four hundred years ago, that the ingenious and inquisitive Dowlét Shah, as he acknowledges, had only seen it in a mutilated state. Of my copy no date occurs; but I have reason to apprehend that it is modern: probably composed during the last century by a person named *Mirza Sâdek*; and resembling only in its title the poem of *Fessihhi* before mentioned, or the more ancient romance of which a copy offered (in the ninth century of our era) as a most valuable present to the Governor of *Khûrâsân* was, by order of that Mohammedan bigot, immediately destroyed, as the composition of Pagans: those who had unfortunately existed before the Koran was revealed. Of the modern poem, two copies agreeing in every respect, and evidently written by the same hand, came into my possession: one is now in the collection of Sir Gore Ouseley."

The second work respecting which I would solicit information from those conversant with the manuscript literature of Asia, is entitled "*Veis and Ramîn*," (ویس و رامین) said to be a highly romantic love story, like the former; and composed, as an eminent orientalist several years ago informed me, by the poet *Fakhr-addîn*, a native of the province called *Jurjân*, or *Gurgân*. For some further particulars on the subject of *Veis and Ramîn*, mentioned by the same orientalist, I cannot refer to memory: but Mons. D'Herbelot notices a prince *Ramin*, who, with another named *Mouiad*, governed in Khorasan; and he describes them as contemporaries of *Narsi Ben Gudarz*, a Persian monarch of the Arsacidan dynasty, who began to reign about the

year of Christ 130. (See the "Bibliot. Orient." articles *Narsi*, *Mouiad*, and *Ramin*.) It does not, however, appear, from any passage in D'Herbelot's great work, although I strongly suspect, that Prince *Ramin* of Khorasan was the lover of *Veis*, and the hero of our romance.

Here might be mentioned some other Persian compositions, which though probably inferior in antiquity to *Wamek* and *Ozra*, and *Veis* and *Ramin*, seem nevertheless objects of research highly interesting to the admirers of Eastern romance. Such is the *Dilsúz Náme*, (دل‌سوز نامه) the story of *Dilsúz*, or the "Heart-inflaming." The *Sarv u Gul* (سرو و گل) or "the Cypress and Rose." The *Bustán i Khayál* (بوستان خیال) or "Garden of Imagination." The loves of *Selma* and *Lílaí*, (سلما و لیلائی) the story of the king of *Shírván* and *Shamáíl* (شاه شروان و شمایل) the loves of *Baharam* and *Gulendám*, (بهرام و گلندام) and others slightly noticed by Sir W. Ouseley, (in his *Travels*, vol. iii. p. 558.) but of which we may expect a more particular account in his intended descriptive catalogue of Eastern Manuscripts.

The romances here enumerated, are, there is reason to believe, extremely rare even in the East; but several others, of which we may hope soon to obtain a better knowledge from the number of copies brought to Europe, would probably furnish much interesting matter. The works of *Jami*, *Nizami*, and other eminent writers, abound in our libraries, and offer to Orientalists many admirable subjects for translation: such as the "loves of *Joseph* and *Zelikha*" (celebrated by Sir William Jones); the story of *Leila* and *Majnún*—of *Khosru* and *Shirín*, &c. Of these, though originally composed in very flowery verse, I should not by any means recommend a poetical translation, nor an attempt to render literally the high-flown expressions of the Persian authors: for the general reader who seeks merely amusement, a simple but correct outline of the story would be sufficient, and this could be given best in prose; while notes might be subjoined for the gratification of Orientalists, or of those interested in critical, historical or philological discussions.

A. Y.

ON LUTHER'S LETTERS.

HAVING lately obtained a sight of a very scarce edition of Martin Luther's Letters, it may not be unacceptable to some of your readers, if I give the title with some additional remarks; especially as Dr. Isaac Milner, in his preface to the last volume of the "Church History," has not imparted any bibliographical memoranda of the edition he obtained, and which he says he sought for a long time in vain, both at home and on the continent, but which was probably the one about to be mentioned. Some persons despise these, it may be, lesser matters; but he, who would join with Mr. Fox in complaining of the difficulty of tracing the assertions of historians to their authorities, should have given more facilities in his own references. On this point it may be desirable to quote the words of Jo. Laur. Mosheim, in his *Dissertationum ad historiam ecclesiasticam pertinentium*, 2 vols. 8vo. Altonaviæ 1733, from the preface to *M. Geddesii Martyrologium Protestantium Hispanorum*, pp. 669—70. "*Ut enim fidem ejus nemo facile in dubium vocaverit, illi tamen, qui solidæ student eruditioni, fontes rerum sibi merito cupiunt diligenter monstrari, quos, si res ita ferat, consulere queant ad omnem animis tam suis, quam aliorum dubitationem eximendam. In hoc ipso MARTYROLOGIO nostro hæc levis apparet macula. Nam generatim tantum scriptores quidam nominantur, omissis librorum locis, verisque inscriptionibus, ex quibus multum tamen utilitatis capere solent, qui veri cognoscendi sunt cupidi.*"

The title of the edition of the great Reformer's letters before alluded to, is *Tomus primus (secundus) Epistolarum Doct. Mart. Lutheri scriptarum, ab anno MDVII usque ad 22. (ab anno MDXXII usque ad 28.) Anno 1566. a Johanne Aurifabro collectus et editus nunc vero in usum ecclesiarum Marchiacarum et vicinarum comparatus, et triplici indice locupletatus, studio, sumptibus et impensis Georgii Celestini Doct. 2 vols. 4to. Berlini 1579.*

This, excepting the words included in brackets and belonging to the second volume, is the title of the work, and it must have been a very handsome book when first published. Celestinus does not appear to have improved it much, by placing the letters in a more chronological order than Aurifaber had been enabled to give them. He speaks in his dedications and prefaces more than once of publishing many additional letters, but he does not seem to have fulfilled his intention; "non pauca

virī *Dei αὐτοῦ γράφα* et plurima Epistolarum ejus exempla, bona fide descripta, ex bibliothecis Reverendorum et Clarissimorum virorum, Georgii Spalatini, D. Pomerani, Bernardi Zigleri, Erasmi Sarcerii, Nicolai Amsdorfii, Justi Menii, Antonii Lauterbachii, Andreæ Tingelii aliorumque magno studio conquisita, mecum habeo, dignissima profecto, quæ extent publicè ad Ecclesiam et posteritatem." After the dedications and prefaces of Celestinus and Aurifaber, and an "index biblicus seu exegeticus," succeed 253 letters on 367 leaves: on the verso of the last of which we read *Jhenæ, excudebat Christianus Rhodius. Anno MDLVI*, which of course refers to the original edition of Aurifaber. Then follows an "index rerum et verborum," and a single letter of Luther's at the end of it, to *Joh. Reuchlin Phorcensi*, dated 1518; and on the recto of the very last leaf, a complimentary coat of arms to Celestinus, with these two lines under them,

Cœlestine tuum cœlesti flamine cursum

Promoveat, summus qui regit astra DEUS.

The second volume commences with introductory matter similar to the first. The letters in it are not numbered, as in the first, but fill 396 leaves, and the volume concludes with an index. Some few of the letters contained in this latter volume had already appeared in a *Farrago Epist. M. Lutheri*, published by *Vin. Obsopæus*, 8vo. Haganoæ 1525.

The next publication of Luther's letters was made by Chr. Sagittarius, 4to. Altenb. 1663, and intended as a third volume to those published by Aurifaber. From what sources they are derived we cannot say, having never seen it; it is indeed, probably, equally scarce with the former ones, as Jo. Fr. Buddeus, in the preliminary dissertation to *his* volume of Luther's Letters 4to. Halæ Magd. 1703, (and with a new title-page, 1717.) makes no mention of it, and accordingly makes *his own* the third volume. If any of your readers can give an account of this collection by Sagittarius, as well as of two collections mentioned by G. C. Rannerus in the preface to some letters of Luther, published in 8vo. Norimb. 1814, they will much oblige your constant reader: "Hoc unum," he says, "monitum eamus harum rerum studiosos editam fuisse auctore D. Godofr. Schützio, conlectionem epistolarum b. Lutheri Lat. idiomate exaratarum, quam dein in vernaculam transfudisse fertur Joa. Sig. Wiserus, Prof. Viennens. publicatam Tomm. tribus Lips. 1784. octon. maj. nec sine adnotationibus, sub cujusque voluminis finem adjectis, dimissam." pp. 8—9. On looking into Fabricius's "*Centifolium Lutheranum*," p. 208. there is a very short

account of Sagittarius's volume ; but it would still be desirable to know whether and how far it differs from Buddeus's collection.

In Dr. Dibdin's Bibliographical, Antiquarian and Picturesque Tour, vol. iii. p. 196. may be seen a letter from Professor Veesenmeyer of Ulm, in which he boasts of possessing many Ms. letters of the Reformers ; whether they are inedita, does not appear.

NOTICE OF

BIBLIOTHECA CRITICA NOVA. *Edentibus*
I. BAKE, I. GEEL, H. A. HAMAKER,¹ P. HOFMAN
PEERLKAMP. Volumen I. pp. 282. Lugduni Batavorum, apud S. et I. Luchtmans, Academiae
Typographos. 1825.

IT was with feelings of deep regret that we witnessed the extinction of the labors of Wytttenbach in his publication of the *Bibliotheca Nova*. A work conducted with such talent and energy deserved a warmer support from the scholars of Europe. It was begun in the year 1779, and continued to the year 1808. It is now, with great satisfaction, that we hail the appearance of what may be considered a continuation of the work just mentioned. Wytttenbach was succeeded in the Greek and Latin chair by Professor Bäke ; who, with the most laudable ambition to keep alive the fame which his predecessor conferred on that department of the academical course, has undertaken in union with some eminent scholars, the publication of a New *Bibliotheca Critica*.

The Preface, which the learned Editors have prefixed to their work, will explain the objects they have in view :

“ Bonarum artium studia cum multis indigeant virtutibus naturæque dotibus, prudentia judicii, incorruptoque pulcri venustique sensu, tum vigere prorsus non possunt, nisi in iis qui suavissima illa mentis agitatione cognitionisque emolumento unice delectantur : quique has literas non propter ipsas coluerit, sed tamquam instrumentum ad alia quamvis

¹ For a character of Professor Hamaker see the *Classical Journal*, No. XLVIII. p. 392.

gravissima disciplinarum genera illustranda retulerit, hunc quovis alio nomine gloriari patiemur, literarum nomen possessionemque non invadere sinemus. Verum ut illa præstantia, et doctrinæ quædam perfectio singulis intuenda est, ad eamque sua cuique revocanda vel inertia, vel rusticitas, ita in communi vita, quæ officiorum vinculo fideque maxime continetur et floret, ultra progrediendum est, si quidem vere dixit ille, virtutis laudem omnem in actione consistere. Quare, ut Stoicorum more artes etiam disciplinasque in virtutibus numeremus, ne his quidem studiis, quibus humanitas censetur, tribui laus poterit, nisi si prodierint in lucem et in ipsam aciem pulveremque, id est si dicendo scribendoque suam quisque de præcipuis locis deque summa re explicuerit probaveritque sententiam.

Atque hujus officii commendatio exteris quibusdam intempestiva videri possit, aut fortasse etiam festivæ quid simulationis habere; apud quos tanta fervet scribendi edendique contentio, ut aliorum veluti obruant modestam diligentiam, quæque laus in his literis spectari solet, ea fere vilescat propter eorum turbam qui assequuntur. Nos patriam intelligentis nostram, Batavaniem in primis juventutem, quam non alienis aut peregrinis industriæ exemplis, sed nostris domesticisque eruditionis monumentis, quibus inde a renatis literis hæ regiones illustratæ sunt, ad avitæ gloriæ æmulationem cohortari et impellere decrevimus. Quid enim imminutam hodie ac pene fractam, in hoc quidem studiorum genere, Belgii existimationem dissimulabimus atque auctoritatem: contra adeo crevisse aliorum famam innumeris artis doctrinæque operibus partam, soli ut regnare videantur, nobis vix umbra priscae dignitatis relicta esse? ut mirum non sit transmarinum quemdam impune literis nostris insultare sperasse. Sed eam gentem, cujus ingenium tantum a veteri elegantia abest, quantum ora ob hac doctrinarum altrice Europa distat, nunc quidem non morabimur. Ne caussas quidem illius vel moderationis vel tarditatis, si quæ sunt extra ingenium nostrum quærendæ, persequi hujus est vel loci, vel instituti. Tantum intelligant velimus nostri homines, si qua patriæ caritas est, quam gravissimis superatis temporibus, restitutaque re cum publica tum privata, incredibiliter confirmari boni senserunt; et si qua patrii nominis gloria in optimarum artium studiis gnaviter feliciterque colendis tuendisque censetur, hanc complectendam et omnibus ingenii industriæque viribus fovendam esse, patriæque ab aliis alia, ab iis qui elegantiores literas tractant, hoc deberi, ut, quem majores tenuerunt in his studiis principatum, eum ne sine sudore et sanguine, ut aiunt, ne dicamus cupidæ quorundam sedulitati minimeque eleganti concedant.

Has cogitationes, quas multum abest ut deletas aut remissas esse existimemus, excitandas recreandasque putabamus hoc Bibliothecæ Criticæ Novæ edendæ consilio, quæ libris novis explorandis dijudicandisque destinaretur: ita enim fore, ut multorum de nostris, quorum sive iudicium sive consuetudo librorum conscribendorum institutum refugeret, opportune posset opera locari in retractandis præcipuis quibusdam argumentis, quæ recens aliorum vel eruditio explicuisset, vel levitas affecisset. Nam ut vel maxime nimiam illam tarditatem, quæ fere in studiæ venit suspicionem, reprehendimus, servanda sunt tamen, id quod in officiis præcipitur, sua cuique, non vitiosa, sed propria; quo neglecto vis inferitur naturæ, tolliturque decorum illud, cujus norma honesta et turpia reguntur. Neque cum a salutaris officii negligentia revocamus Batavos, ad scribendi intemperantiam impellere volumus. Cumque hoc etiam molesti haberet quorundam curiosa industria et ambitiosa diligentia,

quod primum tanto novorum librorum proventu veluti mergerentur nostrorum hominum studia potius quam alerentur, itaque distraberetur, ut fit, animus, neque haberet quod amplecteretur et in quo acquiesceret; eoque accederet commentariorum, in quibus statis temporibus apud externos de novis libris referri solet, tanta multitudo, eaque confidentia, ut tantum non omnia istorum judicium arbitrato regerentur: operæ pretium putabamus utrique calamitati modum certe ponere, si finem invenire non liceret. Nam et delectu instituto fore videbamus ut pluribus omissis libris, aut animadversione notatis, pauciores iique præstantiores expeterentur, tum existimationi nostræ aliquantum nos consulturos arbitrabamur, si jam non exterorum judicio tribueremus cuncta, sed eorum ipsorum inventa aliquando publice explorare cœpissemus.

Habetis fere consilii nostri rationes. Nam de ipso librorum judicandorum instituto quid dicere attinet? aut quid ea officia prædicari quis postulet, in quibus colendis sita est omnis Critici laus? Hæc potius declaremus, in quibus a plerisque eorum, qui apud externos hoc munere funguntur, deflectimus. Primum igitur ita totum institutum circumscripsimus, ut literas cum Græcas et Latinas, tum Orientales, easque disciplinas complecteremur, quæ proxime cum illis conjunctæ sunt, poeseos, philosophiæ, historiarum, antiquitatis, ceteraque hujus generis. Sequitur ut de oratione Latina dicamus, qua utendum nobis esse putavimus, exemplo non illo quidem novo, sed hodie tamen deserto, magno, ut nobis jure affirmare videmur, veræ doctrinæ detrimento. Sic enim tenendum, nisi quis assiduo studio veterum dicendi simplicitatem castitatemque æmulabitur, totusque in illorum sermone versabitur, fore ut paullatim ex hodiernarum linguarum colluvie non tantum orationis labem contrahat, sed ut ea ipsi veterum literarum intelligentiæ officiat. Nos in hoc etiam instituto universe patrium tenebimus morem, cum vetustate probatum, tum proxime Wytttenbachii commendatum auctoritate, qui unus in paucis harum literarum dignitatem orationis erat facultate assecutus: quod non dubitamus in urbanitatis laude censere, multum illud provinciarum antefereendum rusticitati aut insolentiæ, quæ utinam minus sæpe in iis offenderemus, qui harum artium interpretes et vindices esse profitentur. Neque tamen insano Latine orationis amore tenemur, sed esse fatemur nonnulla, quæ, in recentioribus doctrinis literisque posita, non tantum aptius, sed utilius hodierno quodam sermone explicentur. Igitur ne, elegantiae quadam calumnia, putide obscuri potius, quam perspicui disertique videamur, dabimus operam, neque hodiernas linguas, quarum rerum propriæ sunt, ab iis excludemus.

Et in hoc communem deserimus rationem, quod nullum de quoquam libro judicium proferendum statuimus, nisi subscripto ejus nomine qui judicaverit, prorsus uti fieri solet in celebratissimo Diario Eruditorum, quod Francica lingua conscribitur. Turpis est, nec nisi in vulgo ferenda superstitio, quod censurarum auctoritatem eo habet graviolem sanctionemque, quo minus ea in conspectu patet agnosci que potest: unde fieri videmus ut multi hanc obscuritatis cum dignitatis specie conditionem appetant, quorum vocibus, tamquam Faunorum aut Aii cujusdam Loquentis percelluntur homines, neque reconditis istis admonitoribus facile resistunt. Et hoc in ea re vitiosum est, quod proclivior lapsus esse solet ad male dicendum; et quo quis minus suæ ipse famæ dignitatique consulere necesse habet, eo minus parcat aliorum existimationi, crebro ad iniquam reprehensionem, et acerbam irrisionem descendens, aut scurrili joco exsultans. Nos sic putamus, nihil longius ab harum literarum hujusque instituti dignitate distare, quam malevolentiam, om-

namque sentiendi dicendique turpitudinem, nec, si propositum ipsum attendimus, quidquam efficacius esse, vel ad recte dictorum commendationem, vel ad emendationem eorum quæ secus dicuntur, quam orationem honestam, veram, constantem, neque veritatem et constantiam, in quibus fides cernitur, servari melius, quam ea cogitatione, quæcumque dixeris, ea cum nominis tui existimatione perpetuo conjuncta fore.

Sed erit Bibliothecæ nostræ bipartita distributio. Nam priora cujusque Voluminis destinamus Censuris, in quibus accurate, quantum fieri et potest et oportet, libri explorabuntur, plenissimeque referetur si quid in iis vel laudandum, vel secus erit. Reliqua tribuentur Relationibus Brevioribus, quæ generalem vel commendationem vel animadversionem continebunt, exposito quam brevissime cujusque operis argumento: multi quippe erunt libri qui diligentem illam explorationem non requirant, plures etiam de quibus, utpote recentissimis, primum isto modo commemorare ac nunciare præstabit, quam diu negligere, postea, si otium dabitur, aliquanto majori cum cura retractandis et excutiendis.

De modo nihil definitum aut suscipere ipsi, aut polliceri aliis possumus; prodibuntque hujus Bibliothecæ Volumina ita quotannis, prout et novorum librorum frequentia postulabit, neque nostræ vires impares erunt tam gravi muneri gerendo. Tituli etiam rationem reddamus. Nam fore quosdam suspicamur, qui Bibliothecæ Criticæ nomen a Wyttenbachio primum in simili re usurpatum, postea in Philomathiae Præfatione et reprehensum et repudiatum meminerint, quo deterri nos oportuisset ab eo nomine revocando. Prudenter illi et vere: neque enim Wyttenbachii oratione elegantius quidquam venustiusque excogitari potest, neque nos in tanti viri amore et obsequio facile cuiquam concedimus. Vicit tamen, ut vere dicamus, pietatem ambitio; tituloque assumto et insigni et pulcro, quem præsertim desideratissimi viri præclaris operibus commendatum nostri certe homines grato tenerent animo, maluimus splendidos industriæ proponere fines, quam intempestiva modestia desidii latebram quærere.

Extremum est ut nostrarum literarum amantes, si qui sunt quibus hoc institutum, rationemque eam quam exposuimus, probaverimus, non tantum in Belgio nostro, sed externos etiam, rogemus ut ad hujus Bibliothecæ Criticæ Novæ adornandæ societatem accedant, et nobiscum eruditorum scripta, quorum vel utilis suscipi commendatio, vel salutaris institui castigatio potest, diligenter, vere, honesteque censeant, quo suus cuique locus decernatur, neque committatur ut, quod in tanto scribendi edendique studio, quo fervere nostram ætatem videmus, verendum est, aut in turba lateant vere docti, aut cum horum virtutibus plurimorum æquiparetur audacia, et temeritas. Nos si tantæ rei inchoandæ et impellendæ satis fortasse animi et facultatis habuisse videbimur, institutæ certe continuandæ pertexendæque spem omnem ac fiduciam in doctorum non suffragatione, sed etiam auxilio alacri et prompto positam habemus. Quod si non frustra speraverimus, si operam nostram ad veram bonarum literarum rationem propagandam, ad civium nostrorum excitandam industriam, patriæque existimationem tuendam pertinere intellexerimus, ea consecuti erimus, quo nostra omnia referre constituimus.

Lugduni-Batavorum mense Julio, a. 1825.

We present our readers with the contents of this first number of the *Bibliotheca Critica Nova*:

“CENSURÆ. Sophoclis *Œdipus Coloneus*. Ed. G. Hermann. Eu-

phorionis Fragmenta, etc. edidit A. Meineke. Menandri et Philemonis reliquiæ. Ed. A. Meineke. Appuleii Oud. T. ii. iii. Ed. I. Bosscha. Horatii opera. Ed. F. H. Bothe. Cicero de Rep. Ed. C. F. Heinrich. Asia Polyglotta, etc. Et, Abhandlung über die Sprache und Schrift der Uiguren etc. Ed. I. Klaproth.—RELATIONES BREVIORES. Commentationes Tertiæ Classis Instituti Regii Belgici, Tom. iii. Corpus Inscriptionum Græcarum. Ed. A. Bœckh. Cicero de Legibus. Ed. G. H. Moser et F. Creuzer. Anecdota Hemsterhusiana. Ed. I. Geel. P. Van Limburg Brouwer, Disputatio, qua respondetur ad Quæstionem Stolpianam, etc. Ejusdem, Proeve over de poëzij van Homerus, enz. Platonica Prosopographia. Ed. G. Groen van Prinsterer. Disputatio de L. Annæo Cornuto, auct. G. I. de Martini. Disputatio de Censoribus apud Romanos, auct. I. A. C. Rovers. Sophoclis Œdipus Coloneus. Ed. L. Heller et L. Döderlein. Dionis Chrysostomi Orat. viii. Ed. F. N. G. Baguet. Commentatio de Tograji Carmine, auct. L. G. Pareau. In Polyænum Observ. Criticæ. Ed. G. A. Blume. Wytttenbachii Lectiones quinque. Ed. G. L. Mahne. Herculanensium Voluminum Pars i. ii. Seneca de Provid. Ed. B. A. Nauta. Senecæ locus de sapientis humanitate, auct. C. H. Thiebout. Solonis reliquiæ, etc. Ed. N. Bach. De Solonis laudibus, etc., auct. C. A. Abbing. Vita Amedis Tulonidis etc., auct. Taco Roorda."

We shall be glad to add to our stock of bibliographical knowledge, by inserting in our Journal the contents of future numbers of this work. And we intend to extract occasionally articles of merit and interest from it, for the use of our readers.

ROSE'S ANCIENT GREEK INSCRIPTIONS.

WE resume with great satisfaction our notice of this admirable work. In doing this, however, we shall confine ourselves to what may perhaps be considered the most interesting portion of it, viz. those two classes, which contain the earliest known records of the finest language in the world.

The first of these classes exhibits only those archaic inscriptions which are written in the method called *βουστροφηδόν*, (i. e. from right to left and left to right alternately, like the turning of oxen at the end of the furrows,) or which are written solely from right to left; the second contains those which are written from left to right, but are remarkable for the antique form of their characters. Perhaps the arrangement would have been more satisfactory if Mr. R. had made three classes out of these two, or rather divided the first into two sections, beginning with those inscriptions that are written from right to left.

VOL. XXXIV. Cl. JI. NO. LXVII. K

This was undoubtedly the first method of writing amongst the ancient settlers in Greece, borrowed from their Eastern originals, and preserved in those early Italian colonies which they soon formed : the method called *βουστροφηδόν*, was an improvement on the former, a middle link betwixt it and that species of writing from left to right alone, which generally prevailed a little before the Peloponnesian war, and which has continued in use ever since. It is difficult indeed to define the exact time of these changes. The first method lasted not a very long time amongst the Ionians, but somewhat longer amongst the Æolians ; and the *βουστροφηδόν* was frequently used after the introduction of the long vowels, as is apparent from several inscriptions in the present work, (see pp. 23, 325.). Solon wrote his laws at Athens in this style ; the only mention of which by Pausanias, is that of an inscription on the ark of Cypselus at Olympia : nor does this author mention more than one instance of the first method, which was on an ancient statue of Agamemnon at the same place. Yet neither of these methods is invariably a proof of high antiquity—for the first was preserved in the coinage of many states, and the latter was sometimes used to serve a purpose. Inscriptions in either of these styles were so scarce, until the increased industry of late travellers brought many to light, that Montfaucon complains of his never having seen one ; and Chishull in his description of the Sigeian marble, calls it “ *unicum exemplum inter omnes ubique reliquias antiquitatis.*” What an erroneous notion Potter had of the *βουστροφηδόν* style, may be seen by the specimen he gives of it vol. i. 136. But we must proceed to Mr. Rose's work.

The first with which he presents us, is the far-famed Sigeian inscription—so called from the promontory and town of Sigeum in the Troad, where it was discovered. It is cut on an oblong block of fine marble, nine feet high, two broad, and eight inches thick. It was originally placed in the Prytaneum, or council-chamber, of Sigeum, but at the time of its discovery was used for a seat before the entrance of a Greek church. It is now in the British Museum ; but the engraving is almost obliterated, through the superstitious practices of the Greek peasants, who were in the habit of rubbing their bodies on it, in the case of fever, under the idea of counteracting the influence of the evil dæmon.

On one of the faces of this block appear two legends, both relating to the same subject, though the lower one lays superior claim to antiquity, inasmuch as besides some other marks of priority, it contains not the long vowels, although it uses the

H as an aspirate. On the top of the block is a square hole, apparently made for the insertion of a bust, which the inscriptions show to have been that of a certain Phanodicus, who made a present of some drinking-vessels to the Prytaneum, probably of his native town. It was the opinion, indeed, of the great Bentley, that this block did not support a bust or statue, and that the inscriptions were merely transcripts from others engraven on the vessels. This opinion, and the reasons with which he supports it, are extant in a letter from that mighty master of emendation to his friend Dr. Meade, given in Mr. Rose's appendix; and perhaps there does not exist a document which shows in a stronger light the danger of writing *αὐτοσχέδια*, on subjects of ancient literature. We wish that we had space to give his letter entire, together with Mr. Rose's masterly refutation of his dogmas. The following are copies of the two inscriptions as given by Mr. Rose, except that we have placed the lowest, as the most ancient, first.

1. Φανοδικὸ εἰμὶ τὸ Ἑρμοκράτος τὸ Προκοννησιὸ καὶ ὅ κρατερα καπίστατον καὶ Ἡθμον ἐς Πρυτανεῖον κδοκα μνεμα Σιγεύευσιν· ἔαν δὲ τι πασχὼ μελεδαινεν εὖ Σιγείες· καὶ μέποισεν Ἡαισὸπος καὶ Ἡαδελφοί.

2. Φανοδικὸ εἰμὶ τορμοκράτεος τὸ Προκοννησιὸ· κρητηρὰ δὲ καὶ ὑποκρητηριον καὶ ἠθμον ἐς Πρυτανήιον ἔδωκεν Συκεεύσι.

Translation of the above.

1. I am the statue of Phanodicus, the son of Hermocrates the Proconnesian; and I gave a cup, with its cover, and a strainer, as a memorial to the Sigeans, for their Prytaneum. But if I suffer any injury, take care to repair me, O Sigeans. And Æsopus and his brethren made me.

2. I am the statue of Phanodicus, the son of Hermocrates the Proconnesian. He gave a cup, with its stand, and a strainer, to the Sigeans for their Prytaneum.

It seems evident that the second of these inscriptions was re-copied by the Sigeans in after ages, lest, by the decay of the former, they should lose this record of their benefactor. As to the objection of Bentley, that the term *Φανοδικὸν εἰμὶ* would mean 'I am the work of Phanodicus, not the statue—it is disproved by several inscriptions, and some in this collection; nor does the change of person, in the second inscription, *ἔδωκεν* affect the argument at all—nothing is more common than such changes. Mr. R. has produced several, and he might have brought forward a score more. In the first we have the word *εἰμὶ*, a more modern form than *εἰμι* in the second; yet this need not

stagger any one who is much versed in these matters and knows how indiscriminately the *ει*, the *ε*, and the *ι*, were used by the ancient sculptors. In this very inscription we have *μελεδαινεν* instead of *μελεδαίνεν*, and on the contrary, *εποισεν* instead of *επόισεν*: for this latter word was not so written for *εποιεσέν* by a mistake of the stone-cutter, as Dawes suspected, who observes, that "there is no reason to imagine that this verb was ever used in the Greek without the *Ι* subjoined to the *Ο*." On the contrary, the old *Æolic* form of the word was *προεω*, which is seen by the Latin poeta and poesis. In a most ancient inscription of this vol. p. 20. we find *Κοιος μαποε* or *μαποεσεν*, for the termination is somewhat obscure, though there is not the shadow of an *iota* in it. We may remark also, that in a Tanagræan inscription at p. 308. we have again the very form *εποισεν*.

With regard to the word *επιστατον*, contrary to *all* former commentators on this inscription, we have translated it a *cover*. Mr. Rose, after Chishull, very properly rejects Bentley's observations on this point as *ἀπροσδιόνυσα*; but still he considers it the same as *ὑποκρητήριον*, whilst he acknowledges it is not to be met with in the Lexicons. This being the case, we think it safer to derive it as *ὅς ἴσταται ἐπὶ τῷ κρητῆρι*, rather than as *ἐφ' ᾧ ἴσταται ὁ κρητῆρ* with Mr. R., because although the word is not met with in the Lexicons, we do find it mentioned in the celebrated inscription from the Erectheum, (see p. 188. l. 43.) where it signifies that part of the entablature which stands *over* or *on* the columns, and is opposed (as Mr. Wilkins rightly observes) to *ὑπόστατος* a basement. With regard to the mention of different articles in the two inscriptions, we must consider that the cup was the principal one, and that one engraver might describe the said cup and its stand, whilst the other would think proper to mention its cover; or the stand might possibly have been lost in the intermediate time. The word *κδωκα* is evidently a blunder of the engraver for *ἔδωκα*, as *Σιγευευσι* is for *Σιγείευσι*, and *Συκεευσι* for *Σιγείευσι*, in the other inscription. *Μελεδαινεν εο* ought to have been written *μελεδαινεν με ο*: the traces of a *Μ* are evident in Chandler's copy, and the introduction of it was sanctioned by the authority of Porson. Who is not surprised at the *μελεδὰ ἴν' ἐνδέω Σιγείεσι* of Bentley! Two very apposite examples are introduced by Mr. Rose, to show the custom of monuments being thus left to be kept in repair by particular persons. Before we conclude our remarks on this inscription, we may observe the early use of the paragogic *ν* in the word *ἔδωκεν*, even when the next word began with a consonant: the sigma in the original transcript is exactly like

that in the Latin alphabet, and as it is described by Euripides in a fragment of his *Theseus*, βόστρυχός τις εἰλιγμένος.

The second of Mr. Rose's inscriptions is one of great antiquity, as well as highly illustrative of ancient customs. It is written, in the most archaic manner, from right to left, and the forms of its component letters are very rude and curious. It is the legend of an ancient pictured vase which was found in a sepulchre at Athens by Mr. Burgon, an English merchant, in 1813. On one side of this singular relic is represented a charioteer seated in a very rude Homeric car, the horses of which he is urging with a goad, whilst he guides them with a kind of long wand, to the end of which two balls are attached. On the other side is seen a most antique figure of Minerva armed with spear and shield, and painted in three different colors, red, white, and black : on her head is a kind of red skull-cap from which a crest arises, and the device on her shield is a dolphin, denoting, as Dr. Clarke observes, her ancient relationship to Venus and Astarte. Over her head is a harpy, and over that of the charioteer an owl : whilst the legend **TON AΘENEΘN AΘΛON EMI** denotes the use and intent of this finely decorated vase, which was given, full of oil from the Morian or sacred Olives, to the victor in the Panathenaic contests; *Ille habeat secum servetque sepulchro*. This prize was generally carried in the pomp or procession, and the conqueror's praises were sung by the attendant choir. A passage in Pindar, *Nem. x. 61.* tends curiously to illustrate this subject.

Ἄδει-

αἱ γὰρ μὲν ἀμβολάδαν

ἐν τελεταῖς δις Ἀθηναίων μιν ὀμφαῖ

Κώμασαν· Γαῖα δὲ καυ-

θεῖσα πυρὶ καρπὸς ἐλαίας

ἔμολεν Ἡρας τὸν εὐά-

γορα λαὸν ἐν ἀγγέων

ἔρκεσιν παμποικίλοις.

That is, "Twice have the sweet voices of the Athenians celebrated him at separate times in the sacred games. And the fruit of the olive (oil), in earth baked by fire, (in terra-cotta vases,) hath been carried to the manly people of Juno, (the people of Argos,) in the variegated receptacles of jars."

This inscription was first copied at Athens by Mr. Hughes, who brought it to England and gave it to his friend Dr. Clarke, then employed in writing the fourth volume of his interesting *Travels*. Dr. C. was so much struck with its singularity, that

he delayed his work until Mr. Burgon himself arrived in England with the vase, which he brought down to Cambridge for Dr. Clarke's inspection, by whom it was most accurately copied. It is a remarkable circumstance, however, that although this copy, as well as those of Mr. Hughes, Mr. Dodwell, Mr. Millingen, and others, gives the word as we have written it, and rightly so, **AΘENEΘN**, yet all the commentators on it, and amongst them those eminent scholars Dr. Blomfield and Mr. Walpole, have invariably read it as **AΘENEON**, changing the last theta into an omicron. According to the former of these gentlemen, the word is *Ἀθηνέων* the lengthened form for *Ἀθηνῶν*, and the legend signifies that the vase was a prize given by the city of Athens; and this opinion he defends with many learned arguments. Mr. Walpole, on the contrary, assumes that it is for *Ἀθηναίων*, i. e. the vase was the prize of the Athenæa, as the Panathenæa were denominated at their first institution. Mr. Rose observes that the word may stand either for *Ἀθηνείων* or *Ἀθηνεων*, and it is a curious fact that the word *Ἀθηνεῖοι*, for *Ἀθηναιοι*, does occur in one of the inscriptions which he has edited. But why read *Ἀθηνεον* at all? The word is evidently meant for *Ἀθηνηθεν*, and the painter has committed one of the numberless errors which we have seen committed by engravers, in leaving out an **E** after the last **Θ**. It is remarkable that Mr. Rose himself in his late tour on the continent saw a vase, very similar to this Burgonian one, which had been discovered in a sepulchre of Calabria, and which exhibits the identical words **TON AΘENEΘEN AΘΛON**. Mr. Rose observes on this, that he scarcely knows what to decide; whether the tenant of the Calabrian sepulchre had gone to Athens and there gained the prize, or whether some Athenian colony of Magna Græcia had established similar games among themselves, where this victor had received his vase. Mr. R. rather inclines to the latter opinion, but we prefer the former: in the first place, history is silent respecting any such games; and in the next, *τῶν Ἀθηνηθεν* is but an ancient form of expression for *τῶν Ἀθηναίων*, "the Athenians:" nay, the very same form occurs in the fourth inscription of Mr. R.'s second class, which is the legend of a votive helmet found at Olympia, **TAPΓΕΙΟΙ ΑΝΕΘΕΝ ΤΟΙ ΔΙΦΙ ΤΟΝ ΚΟΡΙΝΘΘΕΝ**, which Porson and Payne Knight both explain as *ἀπὸ τῶν Κορινθίων*. The same expression is evidently used at the commencement of Hesiod's poem:

Μοῦσαι Πιερίθεν ἀοιδῆσι κλείουσαι
Δεῦτε δὴ ἐννέπετε, κ. τ. λ.

Here the word *Πιερίθεν* must be joined with *Μοῦσαι* ("Musæ Pieriâ oriundæ"), not with *δεῦτε* as it is commonly taken, "come from Pieria." When it is so used, it requires a preposition, as in *Il. A. 603.*

ὁ δὲ κλισίηθεν ἀκούσας
"Εκμολεν ἴσος Ἀρηϊ·

and *Il. Ω. 492.* ἀπὸ Τροίηθεν ἰόντα. In fact though used adverbially, it is an old form of the genitive case, as is evident from *Il. Θ. 304.*

Τόν ῥ' ἐξ Αἰσύμνηθεν ὀπυομένη τέκε μήτηρ.

Considering this momentous question as set at rest, we pass on to another very remarkable inscription, which is the third of this class. It was discovered in Leucadia, now Santa Maura, in the year 1753, and was first published in an historical memoir of that island by a certain Petrizzopulo, who declares that *Odoardo Cavalier Montaigu de Wortley* (by which appellation we suppose he means Mr. E. Wortley Montague,) saw and interpreted this inscription on his return from Arabia in 1766. We hope, however, that he returned with a better knowledge of Arabic than he has shown of Greek in this interpretation, which is something like what we should fancy Partridge would have made of an old Roman monument. Mr. Rose was long inclined to think the inscription spurious, or even that Petrizzopulo had been imposed on by some wag; but certain circumstances have induced him to lay aside this suspicion. After an attentive consideration of the transcript in Petrizzopulo's book, which we procured with some difficulty, we are decidedly inclined to think it genuine; but we cannot absolve Mr. Rose, in this instance, from the fault of not giving a very accurate facsimile of it. In this inscription Koph or Koppa Ϙ is used for K, and many of the letters are similar in form to those on the ancient coins of Leucadia. The following is Professor Böckh's ingenious interpretation. *Παιρο* (i. e. *Φαίρων*) ὁ Μενεσικράτους τοῦ κορειτίου (κορινθίου) καὶ οὐκ Ἀκαρνάν ἰερὸν Ἀπόλλωνος καὶ πόλει (πόλιν) ὁμοονομάτειν (ὁμώνυμον) ματῆρος (μητέρος) κειτῖσα (ἐκτίσα) τὰν ἐν τῷ Λευκάτῳ. Mr. Rose, however, properly remarks a slight titubation here in *limine*; for both his own and Petrizzopulo's copy has ΠΑΙΡΟ ΤΟ ΜΕΝΕΣΙΚΡΑΤΟΣ. Mr. Payne Knight thought that the marble must have been mutilated, and that ΠΑΙΡΟ was the concluding part of some noun in a preceding line; but on this Dr. Young remarked, that there are no examples of any Greek nouns ending in *παιρος*. Mr. Rose and Dr. Young both conjecture that the whole proper name, with the word *εἰμι*, existed in a preceding line of the

mutilated marble. Mr. R. gives rather an unfortunate reason for supposing the marble to be mutilated; viz. that the first line of this βουστροφηδὸν inscription, as it now stands, is written from right to left, whereas the sculptors, as he observes, generally began with a line from left to right. We confess that our opinion is different; for we think that the sculptors, especially in very ancient inscriptions, would naturally begin according to the old method, from right to left; afterwards indeed when the invention had taken root, or when they wrote βουστροφηδὸν after the third style had obtained, they might vary the rule. In proof of our opinion we have only to refer to the oldest inscription probably in Mr. R.'s work, the Crissæan, at p. 325, and that on Mr. Cockerell's bronze Hare in the same plate. There is also another observation of Mr. Rose on this inscription, with which we do not quite agree, though we dissent from it with considerable diffidence. He remarks that the form of the accusatives ὁμοονομάτειν and πόλειν offend against all the established laws of the Greek language. This is certainly true, as far as regards that language when brought to its high and palmy state of perfection;—but in its early origin, we can easily imagine the declension of such a noun as πόλις to have proceeded thus, πολίς, πολε-ος, πολε-ι, πολε-ιν: but we have already adverted to the indiscriminate use of ει and ι, whether it arise from the early imperfection of the language, or the unskilfulness of engravers. If the reader wishes for more examples of this, he may turn to Mr. Rose's work, p. 395. where in an inscription from Trin. Coll. Lib. ii. 25, he will find ΙΛΚΥΣΕΝ for ΕΙΛΚΥΣΕΝ, and ii. 44 and 51, ΗΜΕΙΝ and ΚΑΘΕΙΚΟΜΕΝΟΣ for ΗΜΙΝ and ΚΑΘΙΚΟΜΕΝΟΣ. Also in the Prolegom. p. xxx. he will find in an inscription copied by Mr. Hughes at Athens the words ΗΕΡΑΚΛΕΙΤΟΣ ΝΑΥΚΛΕΙΟΣ and ΧΕΡΡΟΝΕΣΙΤΗΣ. Before we conclude, however, we must not forget to give the explanation of this curious inscription by the late Professor Dobree from Mr. R.'s appendix.

[Α καὶ Β τῷ] παῖδε τῷ Μεγισικράτους τοῦ Κορεϊτίου
 ἱερέως τὰ πόλλωνος, καὶ πολεινόμου, τὸ μνῆμα τῇ μητρὶ [Θεανοῖ]
 ἐκτισάτην ἐν τῷ Λευκάτῃ. The Professor observes that the inscription is so wretchedly copied that some license must be given to conjecture. He certainly by this contrivance has brought out the best Greek; but that of the Prussian, we think, adheres much more closely to the original, and is much more easily deduced from it.

The fourth inscription is a legend from a votive helmet found at Olympia, and is curious from being written in the exact

characters of the Etruscan alphabet. Mr. Walpole reads it thus, *Κοῖος μαποσ*, i. e. *Κοῖός μ' ἐποίησεν* but we rather agree with Mr. Rose in *Κοῖος μαποσεν*, i. e. *Κοῖός μ' ἐποίησεν*.

Of the seventh inscription we are presented with three copies, one made by Sir W. Gell, another by Mr. Cockerell, and the last from the Ionian Antiquities, being quite a disgrace to the work in which it is edited. From the two former we easily collect the following:—[EP] ΜΗΣΙΑΝΑΞ ΗΜΕΑΣ ΑΝΕΘΗΚΕΝ . . . ΤΩ ΠΟΛΛΩΝΙ. In the hiatus Mr. Cockerell would place the word *ΛΙΝΔΙΩ*, which he thinks the characters will bear: with Mr. Rose we think this objectionable, on account of the position of the article, but there may be others who think such slight inaccuracies not inconsistent with the early state of the language. This inscription was found near the ruins of the temple of the Didymean Apollo, and denotes, as Colonel Leake has observed, a very remarkable dedication of two rows of stone seats, surmounted by statues cut in the Egyptian style of sculpture, which extended along the sacred way, from the sea-shore to the temple of the god.

In Plate iv. Fig. 1. we have the names of Agamemnon, Epe, (i. e. Epeus) and Talthybius. The bas-relief from which they are taken, and which contains figures of these heroes, was found in Samothrace more than thirty years ago by Choiseul, who left it at Galata, from whence it was brought to France and deposited in the Louvre by Dubois in 1816. It is an extraordinary circumstance, that both he and the Count Clarac assert the existence of an omega in the name of Agamemnon, which we can contradict from the experience of long observation. The name, however, of the King of men is written exactly as it is said by Pausanias to have been written at Olympia, *ἐπὶ τὰ λαῖα ἐκ δεξιῶν*, lib. v. c. 25.

The next inscription on this Plate is from a terra-cotta vase, found in a sepulchre near Capua, designating the names of certain heroes supposed to have been concerned in an Italian boar-hunt. This at least was the opinion of the celebrated D'Ancarville, until the idea seized him that some kind of hieroglyphic mystery was attached to the forms of birds in ancient painting. After speaking of sculpture and the art of engraving in early ages, he observes, "*La peinture adoptant cette maxime, toutes les choses dont elle fit usage devinrent les élémens du discours historique, dont elle étoit une sorte d'écriture, &c.*" And again, "*Les oiseaux entrent dans cette peinture pour différens motifs; posés sur le terrain où se passe l'action,*

les uns en indiquent le lieu, et leur attitude en marque quelquefois la fin. Ceux qui agissent en l'air, avec les personnages même, indiquent la cause de cette action, ordinairement prise du fatum ou de la destinée, dont les oiseaux étoient les interprètes, &c."

Having observed an eagle (AETOS) on this vase, he instantly fixed on Ætolia as the scene of this hunt, which must needs be the Calydonian chase, although not one of the heroes here mentioned is in the list given of that celebrated action by Pausanias. An owl—*feralis carmine bubo*—over one of these personages denotes his death, and a swan denotes the end of the action, &c. The dissertation of this ingenious person on this subject is amusing; but we cannot help thinking that he has allowed his imagination in some instances to outstrip his judgment in the constitution of his theory, which he pushes too far, like our own countryman Mr. Christie in his disquisition on the funeral vases of the ancients. This gentleman's opinion is, that they all had an allusion to the Eleusinian mysteries. The fact, no doubt, is, that many of the initiated carried with them to the tomb painted vases, which had a reference to their initiation: but this was only part of a general system which induced the ancients to bury some articles of peculiar value and estimation with their former possessors; in accordance with which principle it is, that so many toys and baubles are discovered within the graves of children, and such beautiful ornaments of female attire in gold and silver within those of women: besides, what connexion, we might ask, can there exist between the curious Burgonian vase, which was found in the tomb of the Panathenaic conqueror, and the mysteries of Eleusinian initiation? But we must beware of entering into a lengthened discussion: indeed the limits of our article will not allow us even to proceed beyond the first class of these valuable inscriptions. It is our intention, however, to continue our remarks in the succeeding numbers of our Journal, though we hope that we have already said enough to bring Mr. Rose's interesting work, where it ought to be, into the Library of every one pretending to the name of a scholar.

ON THE PRONUNCIATION OF GREEK.

IT is, I believe, an undisputed fact, that our pronunciation of Greek and Latin, bears not the slightest resemblance to that of the ancients. I don't know, however, whether the ancient mode of pronunciation cannot be rather accurately ascertained. I think also, that the pronunciation used in England, with regard to the Greek language, is not so correct as that of some of the continental nations. If this is admitted, a remedy should be found. I am of opinion that the ancient grammarians will amply supply that remedy. Great attention ought also to be paid to the pronunciation of the modern Greek, or Romaic; which must obviously approximate more to the standard of the ancients than the method prevalent in England, and elsewhere; even although the Romaic is but a mere dialect of the ancient language. However erroneous these unpremeditated remarks may be, they may perhaps lead to inquiry on the subject. Nothing will give me more pleasure than to peruse the sentiments of any of your correspondents on the matter.

A curious old folio edition of Virgil, illustrated by rude wood-cuts, of a very extraordinary description, happening lately to fall in my way; after having pored over it with intense curiosity, I found at the end of it, the following remarks, which I think proper to send you. I may as well mention in this place, that the edition I allude to, bears the following title:—PVB. VERG. MARO. Bvcolica Georgica Æneis, cum Servii commentariis. Addunturque Probi et Mancinelli in Bucolica et Georgica Commentarii et Donati in Æneida Fragmenta, cum Io. Pierij Valeriani castigationibus, et lucida Iodoci Badij expositione. Adduntur quoque post Georgica statim omnia quæ reperiri potuerunt Vergilii opuscula. Addunturque Vergilii duodecimo, tridecimus Mapphei Vegii Liber. Christopheri Lādini et Phillipi Beroaldi, permulta etiā scitu digniss. habentur. Item appositæ sunt non sine ingenti sumptu suo ubiq; loco, insignes figuræ. Vaenundātur via Iacobæa, apud Franciscū Regnault. M.D.XXIX.

“Apex Syperadditvs.

“Quia in Seruianis commentarijs passim Græci citantur authores, ne in illis legendis quis titubet, pauca pro characterū penuria, quæ ad eā rem cōducāt, annotare constituimus. Literæ apud Græcos sunt quattuor et viginti, præter aspirationem, quam illi non distinctam habent, vt nos, sed vocalibus annexam, sub figura c, nostratis, quæ obuersa tenuem, id est non aspiratam notat. Figuræ autem non omnes, sed quibus vsi sumus, et nomina literarum græcarum sunt huiusmodi.

α a	β h and v	γ g	δ d	ε e
Alpha	Vita	Gamma	Delta	Epsilon

ζ z	ς e longū	θ th	ι i	κ k
Zita	Ita	Thita	Iota	Cappa
λ l	μ m	ν n	ξ x	ο paruū
Lambda	Mi	Ni	Xi	Omicron
π p	ρ r	σ s	τ t	υ y tenue
Pi	Rho	Sigma	Taff	Ypsilon
φ ph	χ ch	ψ ps	ω o magnum	
Phi	Chi	Psi	Omega	

Vsi sumus etiam ϵ , id est, st; sunt et alij characteres, qui nobis repræsentent sth, ss, tr, quibus, breuitatis gratia, supersedimus. Harū autem vocales sunt septem, α , ϵ , η , ι , υ , $\omicron$, ω , quarum η & ω , sunt longæ, ϵ & ι , breues, α , ι , & υ , cōmunes.

α af i ef i u.

α i α u ei eu oi ou.

Diphthongi proprie et earum prolationes sunt sex.

α i o yi if of.

α η ω (cū pūctis) ui qu ou.

Licet ergo scribatur $\kappa\alpha\iota$, tamen profertur $k\alpha$, aut quasi $c\alpha$; et $\alpha\upsilon\tau\omicron\varsigma$ dicetur *aftos*; et $\phi\omicron\iota\beta\omicron\varsigma$, dicetur *phiuos*, quia $\omicron\iota$, pro qua nos *oe* habemus, profertur ferè vt *i*, et β profertur ut *v*, consonans, qua illi carèt, vnde β , dicitur *VITA*, et a nōnullis *BETA*, eo q; valet *v*, et *b*: sed rarè profertur ut *b*. Patet etia q; licet scribatur $\tau\alpha\upsilon$, vnde nos *TAU* dicimus, tamen proferetur *taf*, quia υ , cū vocali præcedenti sonat ut *f*; et η , apud nos, mutatur in *e*, longū, vt $\gamma\rho\alpha\mu\mu\alpha\tau\iota\kappa\eta$ grāmāticē: et tamē græce profertur ut *i*, unde dicitur *gramatiki*: et declinatur η $\gamma\rho\alpha\mu\mu\alpha\tau\iota\kappa\eta$, $\tau\eta\varsigma$ $\gamma\rho\alpha\mu\mu\alpha\tau\iota\kappa\eta\varsigma$, &c. hoc est *hi gramatiki, tis grāmātikis*, pro quo nos dicimus, *hæc grāmāticē, huius grāmātikēs*. Cætera in erotematis discēs.” If merely the system prescribed in the above notice were adhered to in our pronunciation of Greek, the difference would be wonderful. It is well known that in the southern countries of Europe, the letter *b* is as frequently pronounced *v*, as *b*, and it is difficult to convince them of the difference. The modern Greek conforms to this; the Latin language did without doubt; and that the ancient Greek did also, we have every reason to suppose. It has been laid down as a truism that the Greeks had no *y*. But I think that most scholars, on reflexion, will find that the υ was as frequently pronounced *y*, and *f*, and perhaps much more frequently, than *u*. What can prove this clearer than the Latin words derived from the Greek, or the Greek words Latinized? Hoping to find some remarks on this subject in a future number of your excellent publication, I am,

(S. nr. Bar. Dev.)

DAVUS.

LITERARY INTELLIGENCE.

LATELY PUBLISHED.

Stephens' Greek Thesaurus, No. XXXVIII. The work will be comprised in 39 Nos. The copies of some deceased Subscribers may still be had at 1*l.* 5*s.* Small, and 2*l.* 12*s.* 6*s.* Large Paper; but the Prices will soon be raised to 1*l.* 7*s.* Small, and 2*l.* 15*s.* Large. Subscribers always remain at the price, at which they originally enter. Nos. I. to XXXVIII. contain above 15,000 words omitted by STEPHENS. Total Subscribers, Large and Small paper, 1086. The copies printed are strictly limited to the number of Subscribers. The Index, Preface, &c. will be published this year.

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Platonis, et quæ vel Platonis esse feruntur vel Platonica solent comitari, Scripta Græce omnia ad Codices Manuscriptos recensuit variasque inde Lectiones diligenter enotavit Immanuel Bekker. Annotationibus integris Stephani, Heindorfii, Heusdii, Wyttenbachii, Lindavii, Boeckhiique adjiciuntur modo non integræ Serrani, Cornarii, Thompsoni, Fischeri, Gottleberi, Astii, Butmanni, et Stalbaumi, necnon ex Commentariis aliorum curiose excerpta. 11 vols. 8vo. Pr. 10*l.* 10*s.* Large paper, 15*l.* 15*s.*

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FOREIGN LITERARY INTELLIGENCE.

Contents of the Journal des Savans for April, 1826.

1. Dissertation sur le Périphe de Scylax, par M. I. F. Gail fils. [2d article of M. Letronne.]

2. Historia de la Dominacion de los Arabes in España, sacada de varios manuscritos y memorias aravigas, por el doctor Don Jose-Antonio Conde.—History of the Domination of the Arabs and Moors in Spain and in Portugal, digested from the history translated into Spanish from the Arabic by M. Joseph Condé, by M. de Marles. [2d article of M. Silvestre de Sacy.]

3. Transactions of the Royal Society of Great Britain and Ireland. [3d article of M. Abel Rémusat.]

4. Choix de fables de Vartan, en Arménien et en Français. [M. Silvestre de Sacy.]

Nouvelles Littéraires.

May.

1. Dissertation sur le Périphe de Scylax, par M. Gail fils. [3d article of M. Letronne.]

2. Histoire des Expéditions maritimes des Normands et de leur établissement en France au X^e. siècle, par M. G. B. Depping. [2d art. of M. Daunou.]

3. Fables inédites des 12^{me}, 13^{me}, et 14^{me} siècles, et fables de la Fontaine, rapprochées de tous les auteurs qui avoient avant lui traité les mêmes sujets, précédées d'une notice sur les fabulistes, par A. C. Robert. [M. Raynouard.]

4. Essai sur le Système phonétique des Hiéroglyphes du Dr. Young et de M. Champollion, avec quelques nouvelles découvertes, au moyen desquelles ce système peut être appliqué au déchiffrement des noms des anciens rois d'Egypte et d'Ethiopie, par M. H. Salt. [M. S. de Sacy.]

Nouvelles Littéraires.

June.

1. Le Roman du Renart, publié d'après les manuscrits de la Bibliothèque du Roi des 13, 14, et 15^{me} siècles, par M. O. M. Méon. [M. Raynouard.]

2. Annales du Moyen Age, contenant l'histoire des tems qui se sont écoulés depuis la décadence de l'Empire Romain jusqu'à la mort de Charlemagne. [M. Daunou.]

3. Joseph et Zouleikha, roman historique en vers, traduit du Persan de Mewlanâ Abd-rahaman Djami, par M. V. de Rosenzweig. [M. S. de Sacy.]

Nouvelles Littéraires.

Academies and Literary Societies.—France.

The four Academies which compose the *Institut Royal de France*, held their annual meeting fixed for 24th April, in commemoration of the return of Louis XVIII., which was opened by M. Poisson the president.—The Baron Cuvier read an extract of a report on the alterations experienced by chemical theories and on some new applications of chemistry to the wants of society. M. Quatremere de Quincy read an extract from a collection of historical and philosophical researches on the principal cause of the development and of the perfection of the fine arts. The commission charged with the execution of the endowment made by the Count de Volney, had proposed as a prize subject to be determined on the 24th April, 1825, which was afterwards prorogued till 24th April, 1826, “*to examine if the absence of all writing, or the use, either of hieroglyphic writing or ideographic, or of alphabetic or phonographic writing, have had any influence in the formation of language amongst the nations who have made use of one or other of these modes of writing, or who have existed for a long time without having any knowledge of the art of writing; and in case this question should be decided affirmatively, to determine in what has consisted this influence.*”—Three memoirs have been sent on this subject, but it is still open to discussion, and the committee have determined to keep the competition open until the 24th April, 1828; the prize will be 3,600 francs [144l. sterl.]; all persons are admitted to concur except the resident members of the *Institut*. The memoirs are to be written in French or in Latin, and will not be received after the 1st Jan. 1828. They are to be addressed, free of postage, to the secretary of the *Institut*, before the time prescribed, and every one is to contain an epigraph or device, which is to be repeated in a sealed note adjoined to the memoir, containing the name of the author.

The Royal Academy of Medicine held its annual meeting on the 28th March last. The academy proposes as a prize the following subject. *To ascertain by positive observations the action more or less hurtful which produces emanations resulting from the exercise of certain professions of industry, and to ascertain and make known the remedy.* The prize, which is of 1,000 francs, will be determined at the annual meeting in 1828. The memoirs sent should be transmitted to the office of the Royal Academy

of Medicine, Paris, Rue de Poitiers No. 8, before the 1st Feb. 1828.

The Asiatic Society of France held on the 27th April, under the presidency of the Duke of Orleans, its annual meeting. A report of the operations of the council of the society during the year 1825, was read by the secretary; a discourse by the Baron Silvestre de Sacy on the utility and study of Arabic poetry; and fragments of an essay on Sanscrit literature by M. Langlois. The works announced in the report, as being ready to be delivered to the public, are, 1st, An essay on the *Pali*, or sacred language of India beyond the Ganges; 2d, The third delivery of *Moncius* in Chinese and Latin, by Stanislas Julian; 3d, Supplement to the Japanese grammar.—The works commenced are the edition of Sacontali, by M. Cheesy, the seven first leaves of which have already been presented; the Georgian and French vocabularies edited by M. Klaproth, of which fifteen leaves are printed; the elegy on the capture of Edissa of the patriarch Nerses, the editing of which is directed by M. Zohrab: besides these publications, made wholly or in part at the expense of the Asiatic Society, the report has made known a great number of works relative to the different branches of Oriental literature, which have been announced, executed, or undertaken, in France and elsewhere, from the commencement of 1825. The Asiatic Society of France publishes annually these reports after the annual meeting of each year. This report published of 1826, is the fourth of this collection.

La Société de Géographie of Paris, has decreed a prize of 7,000 francs to the first who shall reach Timbuctoo by the way of Senegal.

Institut Royal de France, June 1826.

Partie Mathématique. M. DE LAPLACE has brought to light the sixteenth and last book of the Celestial Mechanism, a book which treats of the movements of the satellites, viz. of the Moon in the four first chapters; of the satellites of Jupiter in the fifth and sixth chapters, and of those of Saturn and Uranus in the seventh or last chapter.

SELECTION OF NEW PUBLICATIONS.

Tables de la Bibliographie de la France, or General Journal of printing and books, &c. by M. Beuchot, Paris, in 8vo. The total of literary works which have appeared in France during the year 1825, amounts to 7,605; besides 3,000 articles of lithographic engraving, maps, and plans, and 1,000 of music; which amount

to thirty-two publications each day. The subscription to this work is twenty francs.

Dictionnaire Hindostanie; in which is rectified a great number of errors spread over Europe, on the religion, manners, customs, and knowledge of the Hindoos; preceded by a grammar, and a collection of Indian etymologies, containing upwards of 1,000 European words, whose etymology is from the Sanscrit and other languages of India, by J. Morenas, Paris, 3 vol. in 8vo. Subscription 21 francs, and 4 francs for the collection of etymologies, which will be published before the dictionary and grammar.

Dictionnaire François-Arabe. French and Arabic Dictionary by Ellious Botchor, an Egyptian, and professor of modern Arabic at the Royal College of living Oriental languages at Paris, revised and enlarged by M. A. Caussin de Percival, professor of the same language at the same school; to which is added an Index; 2 vol. in 4to., which will appear in 6 deliveries at 12 francs each.

C. V. Catullus, ex Editione Frid. Guil: Doering, cui suas et aliorum Adnotationes adjecit Jos. Naudet, Regiæ Acad. Inscr. et Literarum Human. socius, Parisiis: colligebat Nie. Elig. le Maire, excudebat Firm. Didot, 1826, in 8vo.

Œuvres de Macrobe; a translation into French of the works of Macrobius is announced in 2 vol. 8vo., price 15 francs.

Œuvres de Rabelais, variorum edition, enlarged by unpublished pieces, the comical dreams of Pantagruel, &c. &c. &c. 9 vol. in 8vo. with 120 wood engravings, and 12 copper-plates,* Paris.

Histoire des progrès des sciences naturelles depuis 1789, jusqu'à ce jour, by G. Cuvier, Paris, in 8vo. Price 8 fr. 50 centimes.

Supplément à la grammaire Japonnaise par P. Rodriguez, or additional observations on some points of the grammatical system of the Japonese language; preceded by a notice of comparison of the Japonese grammars of the fathers Rodriguez and Oyanguren, by the Baron G. de Humboldt, Paris, in 8vo. published by the Société Asiatique de France.

Détermination exacte de la largeur de l'Isthme de Panama.—Corresp. Astron., &c. of the Baron de Zach, 3d vol. No. 6.—This isthmus, as the Baron informs us, has never been geodesically measured: its width and situation may however be calculated with

tolerable accuracy, by the geographical positions of Panama and Portobello, which have been well elucidated. Panama is in N. Lat. 8°. 58'. 50". W. Long. 81°. 47'. 30". Portobello is in N. Lat. 9°. 33'. 9". W. Long. 81°. 55'. 30". From which it appears that the distance in a right line is 32,447 toises, or 14 French leagues of 25 to a degree.

The University of Upsal in 1825, contained 1,340 students, of which

112	were gentlemen.	
312	were sons of Lutheran ministers.	
215	— of the class of citizens.	
195	— sons of peasants.	
506	— sons of the military and public functionaries.	
The theological department contained		283 students.
That of jurisprudence		274
— faculty of medicine		81
— philosophy		411
Undecided what scientific career they should take		291

The University of Moscow contained in the beginning of 1825, 800 students: the number of pupils who frequent the various schools dependent on this University is now 11,940. The increase of pupils of late years is very remarkable, since in 1815 the University and all the schools dependent thereon reckoned only 7,410 pupils and students.

Wurtemburgh. It appears that the public schools of industry in the kingdom of Wurtemburgh make great progress; in 1823, there were 260, containing 10,064 students; in 1825, the number of these institutions amounted to 342, and that of the scholars to 14,087.

Berosi, Chaldæorum Historiæ quæ supersunt, cum commentatione proluxiori de Berosi vita, et librorum ejus indole; auctore D. G. Richter, Lipsiæ, Hartmann, 1825, in 8vo.

Analecta Arabica. Pars prima: institutiones juris Muhammedani circa bellum contra eos quæ ab Islamismo sunt alieni; edidit, vertit, &c. Ern. Frid. Car. Rosenmüller, Lipsiæ, 1825, Pars 2da, ibidem, 1826, 2 vol. in 4to.

Die nunmehr Deutliche Offenbarung Johannes, &c. The Apocalypse explained, by F. Rühle von Lilienstern. Herborn, Kreiger, in 8vo. The author of this work finds that a pope named Pius VIII. will occupy the papal chair in the year 1833; that Antichrist will be conquered on the field of battle at Armageddon in 1836, and that at that period will commence the grand sabbath, which will continue till 2836, or a thousand years.

Histoire générale des Voyages, or a new Collection of the Narratives of Travellers, methodically arranged and brought down to the present day, by C. A. Walckenaer, member of the Institute.

This work is written by a gentleman who has signalised himself in geographical and literary works, and whose style is elegant. The work will be divided into five parts; 1st, Travels in Africa; 2d, Travels in Asia; 3d, Travels in America; 4th, Voyages to the North Pole; 5th, Voyages of Circumnavigators. There will be no atlas or engravings to this work; but the author is composing an atlas with all the new discoveries, which may be purchased together with, or separate from this work, and will be published without delay. This work will form 50 or 60 vols. in 8vo., one of which will appear every month, beginning with May last, price 7 francs each vol. Subscriptions are received at Lefevre's, Bookseller, Paris.

Atlas universel de la Géographie physique, politique, statistique, et minéralogique de toutes les parties du monde, &c. by M. Vander Moulen. Drawn on stone and lithographed by H. Hord. Six numbers of this work are already published. Paris.

Mémoire des Pays, ou relation des Voyages de Sidi Aly fils de Hosain, commonly called Katibi Roumi, Admiral of Soliman II. Translated from the German version of M. de Diez, by M. Moris.

Rudimenta Hieroglyphices; Auctore Seyffurth. Accedunt Explicationes Speciminum Hieroglyphicorum, Glossarium, atque Alphabetum, cum 36 tabulis lithographicis. Lipsiæ, 1826, 1 vol. in 4to. 50 francs.

The *Kou Kin Thou Chu*, or Grand Chinese Encyclopædia, begun in 1680, and finished about the close of the last century, contains ten thousand *kiuen* or sections, forming 32 *tian*, or grand subdivisions: there are, in all, 6,109 volumes, contained in 520 envelopes, with an index in 2 envelopes.

Histoire de la Sixième Croisade et de la Prise de Damiette, according to the Arabian writers, 1 vol. in 8vo., Paris, 1826. By M. Reinaud, of the Royal Library of Oriental Mss. at Paris.

De l'utilité de l'étude de la Poésie Arabe, par M. le B. S. de Sacy. Paris, 1826, 8vo.

ΑΡΙΣΤΟΦΑΝΗΣ. Aristophanes, curante J. F. Boissonade, Vol. 1. Paris, 1826, 32mo.

M. T. Ciceronis de Republica libri: textum denuo recognovit, fragmenta pridem cognita, et Somnium Scipionis ad codd. et

editt. correxit, Versionem Græcam emendatius edidit, et Indices auxit G. H. Moser; accedit Fr. Creuzeri Annotatio. Francof. ad M. 1826. 8vo.

Fr. Creuzeri Oratio de Civitate Athenarum, omnis humanitatis parente. Editio altera emendatior. Francof. ad M. 1826. 8vo.

ΛΥΚΟΥΡΓΟΥ λόγος κατὰ Λεοκράτους, ἐκδόντος καὶ διορθώσαντος A. K. (Dr. Coray), καὶ Γαλλιστὶ μεθερμηνεύσαντος F. Th. Paris, 1826. 8vo.

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S. γ. δ. in our next.

J. M. B. is received.

Ξ. Φ. is under consideration.

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END OF NO. LXVII.

CONTENTS OF NO. LXVIII.

	Page
Lectures on Poetry. By T. CAMPBELL	185
Ancient Horsemanship	206
Some Observations respecting Africa. By J. G. JACKSON	211
Nugæ	213
The Masora	216
Remarks on Ancient Chronology, &c.	226
A Query respecting Absyrtus	253
Remarks on the Apocryphal Books of Scripture	254
An Inquiry into the Credit due to Dionysius of Halicar- nassus as a Critic and Historian. By the author of ‘Remarks on the supposed Dionysius Longinus’	277
Remarks on the Prometheus of Æschylus and the Book of Enoch	290
Notice of “Taxatio Papalis; being an Account of the Tax-Books of the United Church and Court of Modern Rome; or, of the Taxæ Cancellariæ Apostolicæ, and Taxæ Sacræ Pœnitentiariæ Apostolicæ”	306
On the Confession of Faith of Cyrillus	308
Notice of “Greek Exercises; or, an Introduction to Greek Composition; so arranged as to lead the Student from the Elements of Grammar to the higher parts of Syntax. In this work the Greek of the words is not appended to the text, but referred to an Index at the end. By the REV. F. VALPY, M. A.”	309
Westminster Prologue and Epilogue for 1826.....	313
Notice of “Rose’s Ancient Greek Inscriptions”	316
Notice of “A Compendious Introduction to the Study	

id de pluribus unum intelligi indicet. Atqui eo illud, de quo dicitur, quodammodo incertum sit, ut quod non necessitate quadam, sed magis pro exemplo, qualia plura sint, commemoretur. Apertum est enim, quam parum intersit, utrum *ὅς κε θεοῖς ἐπιείθηται*, an *ὁς καὶ θεοῖς ἐπιείθηται*, utrum *εἰ κεν θάνατόν γε φύγοιμεν*, an *εἰ καὶ θάνατόν γε φύγοιμεν* dicas.

Difficilius explicatu est, quomodo *ἂν* ex *ἀνὰ* deductum illam significationem acceperit. Videtur tamen hujus quoque rei probabilis ratio afferri posse. Particula *ἀνὰ*, quæ recisa ultima littera mansit in Germanica lingua, primum ac proprium usum habet in iis, quæ in alicujus rei superficie ab imo ad summum eundo conspiciuntur: motus enim significationem ei adherere quum ex eo intelligitur, quod non est apta visa quæ cum verbo *εἶναι* componeretur, tum docet usus ejus adverbialis, ut *ἄλλ' ἀνὰ ἑξ ἑδρώνων*. Cæteri significatus ex eo, quem primum posuimus, facile explicari possunt, quales sunt *secundum*, et *per*, et *sursum*, atque inde *retro*, quoniam natura omnia deorsum feruntur. Ex illo autem significato, qui est *secundum*, qui patet latissime, nec tantum ad locum, sed etiam ad alia refertur, ut *ἀνὰ κράτος*, *ἀνὰ μέρος*, *ἀνὰ λόγον*, is usus natus est, quo distributiones certa numerorum proportionem factæ indicantur, in quo genere nos similiter particula *zu* utimur. Ejus usus antiquissimum exemplum exstat in Odyss. I. 208.

τὸν δ' ὅτε πίνοιεν μελινήδεα οἶνον ἐρυθρόν,
ἐν δέπας ἐμπλήσας, ὕδατος ἀνὰ εἴκοσι μέτρα
χεύε.

In quo exemplo quoniam, ut in plerisque aliis, etiam verbum sibi accusativum postulat, ambiguum videri potest, particula utrum præpositio sit an adverbium. Sed præpositionem esse alia exempla docent, ex quibus satis habeo unum commemorare Polybii ii. 24, 13. *ἔτι δὲ μὴν καὶ ἐν Σικελίᾳ καὶ Τάραντι στρατόπεδα δύο παρεφάρδρευεν ὧν ἑκάτερον ἦν ἀνὰ τετρακισχιλίου καὶ διακοσίου πεζούς, ἱππεῖς δὲ διακοσίου*. Multo usu tamen factum est, ut particula in hoc genere etiam sine casu pro adverbio poneretur. Neque enim perperam dictum putandum est illud in Apocalypsi c. 21, 21. *ἀνὰ εἰς ἕκαστος*, ut καθ' εἰς, quod notavit Lucianus in Pseudologista c. 9. T. iii. p. 577. Nam etiam alii sic loqui sunt: ut Plutarchus in Æmilio c. 32. *μετὰ δὲ τὰς ὀπλοφόρους ἀμύξας ἄνδρες ἐπορεύοντο τρισχίλιοι, νόμισμα φέροντες ἀργυροῦν ἐν ἀγγείοις ἐπτακοσίοις πεντήκοντα τριτάλαντοις, ὧν ἕκαστος ἀνὰ τέσσαρες ἐκόμίζον*. Ex hac igitur adverbiali potestate præpositionis *ἀνὰ*, significantis *secundum*, ortum videtur *ἂν*. Nam præpositio priusquam in conjunctionem vertatur, in adverbium abierit necesse est, quia sic demum sine nomine inseri orationi potest. Ita ex *περί* adverbio, quod est *valde*, facta est conjunctio *περ*, *quamvis*. Igitur quum particula *ἂν* ea ubique vis sit, ut ad aliquam conditionem referatur, quæ conditio sæpe adjungitur, ubi autem non est addita, tamen cogitari debet, patet id ipsum per præpositionem *ἀνὰ* disertius indicari: ut quum dicimus *ἐβουλόμην ἂν, εἰ ἐδυνάμην*, quid id aliud est quam *ἐβουλόμην ἀνὰ τοῦτο, εἰ ἐδυνάμην*? aut quum non diserte adjecta conditione *ἐὰν λέγῃ*, vel *ὅταν λέγῃ*, vel *ὅς ἂν λέγῃ*, quid aliud quam *εἰ λέγῃ ἀνὰ τοῦτο, λέγειν αὐτόν*, et *ὅτε λέγῃ ἀνὰ τοῦτο, λέγειν ποτέ*, et *ὁς λέγῃ ἀνὰ τοῦτο, λέγειν τινά*? Ita apparet, particulam *ἂν* conditione addenda id, quod aliter certum definitumque esset, incertum et infinitum reddere. Ut quum *ὁς λέγῃ* dicimus, est id *is qui dicat*, quod est finitum; *ὅς ἂν λέγῃ* autem, *quicumque dicat*, quod est infinitum, quoniam ad eam notionem, quæ pronomine continetur, conditio accedit veritatem rei e casu fortuito suspendens. Unde particula ista dicta est a grammaticis *σύνδεσμος ἀναρτητικὸς τοῦ γεγονότος*.

II.—De collocatione.

Ad collocationem quod attinet, neutra particula in principio orationis poni potest, non prægressa alia voce. Utrique enim inest quædam sententia debilitatio, quum quod aliter de una re certa diceretur, ad aliquam e pluribus rebus incertis transferat: unde ei non potest nisi secundarius aliquis in oratione locus concedi. Itaque has particulas aut post illud verbum, ad quod pertinent, aut post eorum unum aliquid verborum, quæ cum illo verbo unam enunciationem efficiunt, collocari necesse est. Sed differunt ea in re aliquid. **Ἄν* enim quum

non sit enclitica, et tamen initio poni nequeas, apertum est poni eam debere post eorum aliquod vocabulorum, ad quorum sententiam constituendam pertinet. *Κέν* autem, quæ quod enclitica est ab incipienda oratione arcetur, etiam ante ea verba, ad quorum sententiam pertinet, poni potest, dummodo aliqua vox in eadem constructione verborum præcesserit. Hinc Homerus *Iliad.* X. 20. dixit *ἦ σ' ἄν τισαίμην*. Altera particula si uti voluisset, dixisset *ἦ κέ σε τισαίμην*. Et quod idem posuit *Iliad.* H. 125.

ἦ κε μέγ' οἰμῶξει γέρον ἱππηλάτα Πηλεΐς, Syagrus apud Herodotum vii. 159. nisi in alium voluisset versum heroicum convertere,

ἦ κε μέγ' οἰμῶζειν ὁ Πελοπίδης Ἀγαμέμνων, prosa oratione dicere debuisset *ἦ μέγα ἄν οἰμῶζειν*. At *ὅντως ἄν σε τισαίμην* licebat dici. Neque enim *ὅντως* loquentis affectionem animi, ut *ἦ*, sed rei de qua sermo est quamdam conditionem indicat. Quæ vis quum inest in particulis, quæ ea plerumque carent, tum ipsæ quoque statim a particula *ἄν* excipi possunt, ut *καί*, ubi cum vi quadam dictum fortius pronuntiatur, *re vera* significans, ut apud Herodotum iv. 118. *καί ἄν ἐδήλου*. Præterea quædam inveniuntur locutiones, quæ duobus membris in unum contractis etiam particulam *ἄν* a propria ejus sede revellunt, ut usitatissima formula *οὐκ οἶδ' ἄν εἰ πείσαιμι*. Sed de his infra suo loco. Cæteræ conjunctiones, quæ incipere orationem nequeunt, quum statim post primam vocem collocari soleant, naturæque suæ ad initium orationis pertineant, hoc habent præcipuum, ut et *ἄν* et *κέν*, ut quæ ad ipsam sententiam spectent, post eas poni debeant. Tales dico ut *μέν, δέ, τέ, γάρ, ἄρα, μέν γάρ, μέντοι*. Sed hæc particula quum longius a principio remotæ aliis verbis subiiciuntur, recte præcedit *ἄν* vel *κέν*. Alia ratio est particularum rationativarum, ut *ἄρα, ὅτῃ, οὖν*, quæ nunc ante nunc post *ἄν* ponuntur, prouti magis ad prægressam vocem, vel ad totam sententiam spectant. Quin illæ quoque conjunctiones, quas ante dicebamus, certa conditione etiam statim post *ἄν* collocantur. Fit hoc, ubi *ἄν* vel *κέν* cum particulis conditionalibus vel pronominiibus relativis vel aliis vocibus ita conjunctum est, ut aut coalescit cum iis in unam dictionem, aut pro una tamen habeatur. Itaque *ἐάν μέν, ἐπεὶ δέ, ὅταν γάρ, ὅπῃ τῇ* dicitur; et sic etiam *εἴτ' ἄν δέ, ἢνικ' ἄν δέ*, et *ὅς ἄν δέ*, ut apud Herodotum i. 138. vii. 8, 4. et *ὅς ἄν μέν νυν* apud eundem iii. 72. Sed quum divisim ista dicuntur, ut *εἰ ἄν, ἐπεὶ δ' ἄν, ὅτε δ' ἄν*. Unde etiam *εἴτ' δ' ἄν* et *ἢνικα δ' ἄν* recte dici apparet. Et *ὅς δ' ἄν* quidem plerumque divisim dicitur, sed fere cum quodam potestatis discrimine. Pertinet huc etiam *τάχιστ' ἄν τε* apud Thucydidem ii. 63. *Κέν* vero, quum hæc forma nunquam coalescat cum alia voce, semper conjunctioni postponitur: *εἰ δέ κε μή δώσωιν*. Sed Doriensium lingua in *κα* mutatum coalescit: unde præcedit conjunctionem: *αἶκα δ' ἄρνα λάβῃ τήνος γέρας*. Atque hæc quidem de collocazione summam. Nam plura ex hoc genere infra suis locis promenda erunt.

III.—De significato.

NUNC de significato harum particularum explicemus. Est autem nihil in linguarum ratione difficilius, quam particularum vim ac potestatem perspicere, distincteque declarare. Quæ quum plerumque sensu quodam percipiatur ex obscuris et latentibus notionibus prodeunte, difficillime revocari ad claras distinctasque notiones potest, revocataque sæpe evanescit magis quam comprehenditur ac retinetur, ut quæ hoc ipsum, sentiri potius quam intelligi, velit. Accedit quod plerarumque particularum tam varia est ratio tamque multiplex usus, ut quamvis diligenter explices, tamque ægre invenias, quod ubique aptum sit atque accommodatum. Eaque difficultas augetur etiam eo, quod, si ab aliarum comparatione linguarum auxilium petas, quod in hujusmodi re optimum esse adminiculum solet, nulla est lingua, cujus particulis ad hunc finem ita uti possis, ut æ non aut majorem, aut minorem, aut ex parte saltem diversam vim habeant, eoque, dum explicandæ rei non sine utilitate adhibentur, tamen simul etiam proclivitatem ad errandum afferant. Ac nescio an hæc omnia præcipuo quodam modo quadrent in particulas *ἄν* et *κέν*, quibus non solum in aliis, quas ego quidem norim linguis nullæ particula

ex omni parte respondent, sed in ipsa Græcorum lingua quædam particulæ adeo sunt similes, ut ne ab his quidem quomodo differant statim appareat. Sed quum omnino non nisi duplex via pateat, quam quis in hoc genere ingredi possit, una, ut diuturna accurataque veterum scriptorum lectione sic persentiscat potestatem et usum harum particularum, quemadmodum solemus in iis linguis, quas quotidiana sermonis consuetudine addiscimus; altera, ut, posteaquam hunc sensum comparasse nobis videamur, ad claras eum distinctasque notiones revocare studeamus, quæ quidem via sola relicta est ei, qui docere vult: conabimur hanc quamvis difficilem provinciam in nos recipere, regamusque lectores, ut has subtilitatum latebras nobiscum perreptare ne fastidiant.

Sunt in lingua Græca tres aliæ particulæ, quæ similem ut *ἂν* et *κέν* vim habent, *ἴσως*, *ποῦ*, et *τέ*, sed differunt gradu et modo. De sola enim significatione nunc, non de constructione loquor. Commune omnium hoc est, quod sententiam quodammodo debilitant, eique aliquid ambiguitatis addunt. Cujus ambiguitatis primo gradus diversi sunt: alia enim possibile, alia fortuita, alia veri similia, alia probabilia esse dicimus. Atque omnium minime certa sunt, de quibus hoc tantum scimus, posse ea esse, sed nihil habemus, esse unde conjiciamus. Proxima his sunt, quæ utrum sint an non sint, fortuitum est, i. e. ex aliqua conditione suspensum, cujus veritas prius cognoscenda sit, quam verumne sit quod ex ea pendet sciamus. Sequuntur ea, quæ veri similia sunt, de quibus etsi non constat nobis, tamen esse ea potius, quam non esse credimus. Postrema sunt probabilia: quæ sunt ea, quæ mirum foret si non essent, quia rationem, quare esse debeant, idoneam videmus. Eadem vero omnia etiam modos quosdam habent, qui sunt duo, positi in eo, quod aut ad ipsam tantum cogitationem loquentis, aut ad rei de qua sermo est aliquam conditionem referuntur. Et ille quidem modus, qui ad loquentis cogitationem spectat, complectitur possibile et veri similia, de quibus quis nihil amplius, quam de alteris se ambigere, de alteris opinari significat. Alter autem modus fortuita et probabilia continet, quibus in ipsis est aliquid quare sint aut fiant, sed illud in alteris ignotum, notum autem in alteris. Itaque gradu hæc ita se excipiunt, ut possibilibus fortuita, fortuitis veri similia, veri similibus probabilia succedant; modi autem hanc jubent distributionem fieri, ut possibile et verisimilia fortuitis et probabilibus opponantur, possibilem autem ad veri similia eadem sit comparatio, quæ fortuitorum ad probabilia. Singulis horum sua destinata sunt vocabula: ac possibilibus quidem et veri similibus adverbia *ἴσως* et *ποῦ*; fortuitis autem et probabilibus particulæ *ἂν* sive *κέν*, et *τέ*. Considerabimus hæc ita, ut in singulis etiam id quod iis oppositum est respiciamus: quod eo minus negligi convenit, quo major est horum discriminum subtilitas.

Ac possibilibus indicandis inservit *ἴσως*, *forsitan*, Germanice *vielleicht*: quod est conjicientis, sed non scientis. Ei adverbio oppositum est verbum nudum sine particula, quo simpliciter veritas rei indicatur. Veri similibus autem significandis adhibetur *ποῦ*, *fortasse*, *wohl*: quod est opinantis, sed non affirmantis. Itaque ei opposita sunt *ἤ* et *δὴ*, quibus utitur, qui jam non opinari se, sed credere atque confidere affirmat. Fortuita notantur particulis *ἂν* et *κέν*, quæ Latine plerumque non possunt exprimi, sed si quæ Latina particula ad propriam earum vim quodammodo accedit, est ea *forte*: Germani aptiorem habemus particulam *etwa*, sed non tamen ubique satis accommodatum. Est autem *ἂν* et *κέν* summentis aliquid, sed non contententis: qui ubi jam non sumit, sed contendit, contrario utitur vocabulo, *πάντως*. Probabilia denique per particulam *τέ* exprimuntur, quæ Germanice plerumque per *ia* encliticam exprimi potest, Latina in lingua *ferè* vel *nimirum* non prorsus alienæ sunt, sed aliquanto tamen fortiores. Hæc autem oratio colligentis est, sed non dicentis necessarium esse: unde qui jam non colligit, sed firmius rationem concludit, *ἀναγκαίως* dicat necesse est.

Illustrabo hæc versu Homeri, in quo his particulis omnibus locus est:

ὅν τε δὴ ἐρχομένω, καὶ ἴσως πρὸ δ τοῦ ἐνόησεν,

i. e. duobus consociatis, forsitan alter altero plus videt: Hoc qui dicit, fieri posse indicat, ut a' altero plus videat, sed utrum id fiat an non fiat, nescit. Quod si scit fieri ita, simpliciter id enunciat sine ulla particula, *πρὸ δ τοῦ ἐνόησεν*. Sed si dicit,

σύν τε δὺ ἐρχομένω, καὶ που πρὸ δ τοῦ ἐνόησεν,
hoc dicit: *alter fortasse altero plus videt.* Eo autem opinari se indicat, ita fieri, sed non affirmat. Affirmare si vult, adverbio uti debet, quo non videri sibi ita, sed confidere se indicat, ἢ δὴ πρὸ δ τοῦ ἐνόησεν. Porro si dicit,

σύν τε δὺ ἐρχομένω, καὶ κερ πρὸ δ τοῦ ἐνόησεν,
id hanc vim habet: *alter forte altero plus videt.* Quod qui dicit, ex fortuita aliqua conditione pendere significat, ut id eveniat. Quod si tollit conditionem, πάντως πρὸ δ τοῦ ἐνόησεν dicat necesse est. Denique quod ipse posuit poeta,

σύν τε δὺ ἐρχομένω, καὶ τε πρὸ δ τοῦ ἐνόησεν,
in hanc sententiam dictum est: *alter nimirum altero plus videt.* Id vero est ejus, qui probabile et consentaneum esse dicit ita fieri, etsi non ait plane necessarium esse. Hoc enim si vult, dicendum est ἀναγκαῶς πρὸ δ τοῦ ἐνόησεν.

Apparet ex his, ut opinor, et quid differant istæ particulae inter sese, et quid singulae oppositum cogitari postulent. Quæ si paucis comprehendere volumus, hæc sunt. Quum ἴσως ad ea quæ possunt fieri; ποὺ ad veri similia; ἄν et κέν ad ea quæ fortuita sunt, i. e. ex aliqua conditione pendunt; τὲ denique ad probabilia spectet: dubitantem, si ἴσως adhibeat, ita confirmabis: *non solum potest esse, sed est*; si ποὺ: *non solum veri simile, sed verum est*; si ἄν vel κέν: *non solum conditione aliqua, sed omnino est*: si τὲ: *non solum probabile et consentaneum, sed necessarium est.*

Non abs re fuerit, hæc etiam alio exemplo confirmare. Odyss. A. 197. legimus,

ἀλλ' ἔτι που ζῶδς κατερόκεται εὐρέϊ πόντῳ.

Non potuit hic τὲ, aut quod paullo fortius est, τοί poni. Hac enim particula indicaret Minerva, non modo se, sed etiam Telemachum, quem alloquitur, tantum abesse ut mortuum putent Ulyssem, ut eum vivere parum dubium, immo probabile esse credant. Contra si ἴσως diceret, non multum profecto contulisset ad consolandum Telemachum: nam ipse sciebat, quamdiu non constaret de morte Ulyssis, forsitan vivere illum, etiamsi parum esset veri simile. Multo minus particula κέν adhiberi potuit. Ita enim significaret Minerva, se id sumere, tamquam quod casu accidere potuerit, vivere Ulyssem, si non perisset. Quod Germanice dicas, *er lebt etwa noch.* At hæc tam nulla fuisset consolatio, ut etiam minuere debuisset spem, quæ Telemacho admodum exigua relicta erat. Ex his patet, necessario utendum fuisse particula ποὺ, quæ quia prodit Minervam veri simile putare vivere Ulyssem, sola Telemachum ad eandem potest fiduciam erigere.

IV.—De constructione.

CONSTRUI dicimus verba, quæ conjuncta plenam sententiam efficiunt. Nunc particulae ἄν et κέν, quoniam conditionis significationem continent, verbo quidem carere nusquam possunt: nam sicubi deest verbum, intelligendum est: modos autem formasque verbi admittunt omnes, quia in omnibus accedere potest conditionis notatio. Sed non cum omnibus tamen solæ per se construi in eo quidem sermone possunt, qui deposita prisca temporis fluctuatione certas est dicendi leges sequutus. Itaque recte dicas construi eas cum indicativo, optativo, participio, infinitivo, ut ἔλεγον ἄν, λέγοιμ' ἄν, λέγων ἄν, λέγειν ἄν: non autem possis dicere, solas per se cum conjunctivo construi: neque enim λέγῃ ἄν dici licet: quamquam ὅς ἄν jure dicemus cum illo construi verbi modo. Patet autem quid intersit. Nam modus verbi, quocum ipsa per se constructa est particula ἄν, aliam ejus accessione potestatem accipit. Aliud est enim ἔλεγον ἄν, quam ἔλεγον: et sic cætera quæ attulimus. In conjunctivi autem potestate nihil mutatur, sive accedat ἄν, sive non accedat: mutatur vero potestas illius vocabuli, cui adjunctus est conjunctivus: nam ἔαν, ὅταν, ὅς ἄν aliam vim habent, quam εἴ, ὅτε, ὅς. Itaque non ἄν dicendum est cum conjunctivo construi, sed voces illas, quibus adjunctum est ἄν. Ex his enim pendet conjunctivus, etiam si careant particula illa. Idque etiam aliis argumentis cognoscitur, et primum quidem eo, quod multa ejusmodi vocabula cum particula illa in unam vocem coaluerunt, ut ὅταν, ὅπῳταν, ἔαν, ἐπειδάν, et Dorica αἴκα, δῆκα; deinde e collocatione verborum, quæ semper particulam illis vocabulis, numquam verbo colligat. Non enim dici potest ὅς λέγῃ ἄν. Sed quod in conjunctivo, idem sæpe etiam in aliis verbi modis accidit, ut cum

iis non particula *ἄν*, sed alia vox adjunctam habens illam particulam construatur. Id monendum judicavi propterea, quod, quum mihi in explicando usu illarum particularum eam videam rationem tenendam esse, ut, quaecumque earum constructio sit, verbi partes, quod adjunctum habent, deinceps persequar, tamen interdum eam, quæ vere constructio est, ab illa, quæ videtur esse, sed non est, distinguere oportebit.

V.—Grammaticorum de constructione sententia.

GRAMMATICORUM quæ fuerit de constructione particulae *ἄν* sententia, optime cognosci potest e scriptore de Syntaxi in Bekkeri Anecdotis, qui illam doctrinam omnium plenissime exposuit. Ejus verba infra suis locis afferentur. Hic satis est paucis quid illi senserint complecti. Ac de quinque qui excepto participio numerantur verborum modis solum imperativum negant istam particulam admittere: cum cæteris autem eam omnibus construunt. Item temporibus adjungi affirmant omnibus, exceptis præsentem et perfectum et futuro. Infinitivis addi dicunt omnibus; item participiis.

Hæc verane an non satis accurate dicta sint, quæri potest duobus modis, uno qui experientiæ exemplorumque finibus continetur, qui per se cæcus est, præsertim in tanta dissensione codicum; altero, qui in particulae verbique modorum ac temporum natura pervestiganda est positus, qui est ad intelligentiam quidem rei aptissimus, sed tamen, nisi usu exemplisque comprobetur, non facit satis. Convenit vero ab hoc facere initium, ut, ubi apparuerit quid possit dici, deinde quærat quid dici consueverit. Ac ratiocinetur quis ita fortasse, quoniam infinitivis nudam verbi notionem contineat, consequens esse, ut, si cum infinitivo construatur particula *ἄν*, construatur possit etiam cum cæteris verbi formis omnibus; item si infinitivis omnium temporum adjiciatur, ut possit etiam cum temporum omnium indicativis conjungi. At hæc non recte conclusa foret ratio.

Nam illa infinitivi constructio ubique est orationis obliquæ, neque locum habet, nisi ubi in recta oratione is verbi modus, cujus vicem sustinet infinitivus, adjungi sibi particulam patitur. Hinc patet, prius de his verbi modis, quam de infinitivo dicendum esse.

VI.—De *ἄν* cum indicativo summatim.

PAR est autem, ex verbi modis primum commemorari indicativum. De eo ipsaque particula non satis accurate præceptum a grammaticis: quorum sententia his comprehensa est verbis scriptoris de Syntaxi in Bekkeri Anecd. p. 126. *Ἄν τοῦτον τὸν σύνδεσμον οἱ τεχνικοὶ δυνητικὸν προσαγορεύουσι· σημαίνει γὰρ πρᾶγμα μὴ γενόμενον, δυνάμενον δὲ γενέσθαι, εἰ μὴ τι συμβᾶν ἐκάλυεν, οἶον, εἰ μὴ τὴν Ἑλένην Ἀλέξανδρος ἤρπασεν, οὐκ ἂν Τροία ἀπώλετο. ἡδύνατο φησὶ μὴ ἀπολέσθαι Τροία, εἰ μὴ τῆς ἀπωλείας τὴν αἰτίαν παρέσχε τὴν Ἑλένην ἄρπάξας Ἀλέξανδρος.* Et paullo post: *ἐξ οὗν ὑπαρχόντων χρόνων, ἐνεστῶτος, παρατατικοῦ, παρακειμένου, καὶ ὑπερσυντελικοῦ, ἀορίστου, μέλλοντος, ἐνεστῶτι καὶ παρακειμένῳ καὶ μέλλοντι οὐ συντάσσεται, τοῖς μέντοι τρισὶ τοῖς λοιποῖς παρὰ πᾶσι τοῖς σοφοῖς εὐρίσκεται.* Explicat hæc doctissimus grammaticus, Apollonius lib. iii. de Syntaxi cap. 6. p. 204. *ὁ δὲ ἂν σύνδεσμος αὐτὸ μόνον ἐκ τηρήσεως εἴρηται ὡς παρφημένους συντάσσεται, ἐξηρημένους τοῦ παρακειμένου. ἐφ' ἧς συντάξεως εἰ ἔροιστο τις, ἐν τῷ γράφῳ ἂν παρὰ τί τὸ ἀκατάλληλον ἐγένετο, οὐκ ἔστι φάναι ἢ μόνον ἐκ τῆς ἀντιλήψεως. [ὁ ἀκατάλληλός ἐστιν.]* (Hæc verba aut ut interpretis additamentum delenda sunt, aut mox post *ἀνθυπαλλαγῇ* inserenda.) *οὔτε γὰρ ἀριθμοὶ ἀνθυπαλλαγῇ, οὔτε ἄλλον συν, δὲ δύναται διελέγχει τὸ ῥῆμα μὴ συμπληθύνον ἢ συγχροούμενον ἢ συνδιατιθέμενον. ἦν δὲ τὸ αἴτιον τοῦτο, τὰ γεγονότα τῶν πραγμάτων ὁ σύνδεσμος ἀναιρεῖν θέλει, περιστάων αὐτὰ εἰς τὸ δύνασθαι, ἔνθεν καὶ δυνητικὸς εἴρηται. τὸ μὲν γὰρ ἔγραψα ἢ τὸ ἔγρυφον ἢ τὸ ἐγεγράφειν ἢ ἀπὸ μέρους γεγονότα ἐστίν, ἢ καὶ ἑκπαλαι γεγονότα· ἔνθεν προσέρχεται τοῖς δυναμένοις τὴν ὕλην αὐτοῦ παραδέξασθαι, ἔγραφον ἂν, ἔγραψα ἂν, ἐγεγράφειν ἂν· οὐ μὴν τῷ γράφῳ ἢ γράψῳ· οὐ γὰρ παρφήχεται, ἢ ἐγχαρήσῃ καὶ ἢ ἐκ τοῦ συνδέσμου ἀναιρεῖς μὲν τοῦ γεγονότος, ἀπαγγελία δὲ τοῦ ἐσομένου. καὶ ἐντεῦθεν δὲ πειθόμενα ὅτι οὐ παρφημένους συντέλειαν σημαίνει ὁ παρακειμένος, τῇ γε μὴν ἐνεστῶσαν· ὅθεν*

εὐδὲν δυνήσόμενον γενέσθαι παρέδεξάτο, καὶ διὰ τοῦτο ἀπροσδεὴς τοῦ ἂν συνδέσμου ἐγεγόνει. ἐν τῇ συνδεσμικῇ συντάξει ἐντελέστερον τὰ τοιαῦτα δέδεικται. *Agre* quidem *caremus* illa uberiore expositione, sed tamen vel ex his, quæ hic obiter attulit Apollonius, colligi potest, alii quam debebat fundamento disputationem ejus superstructam esse. Mirum profecto est, etiam doctissimos eruditissimosque grammaticos sæpenumero non modo, quod accidere cuivis potest, in ratione reddenda errare, sed etiam quæ usu firmata et comprobata sunt, vel ignorare videri, vel diserte ut prava rejicere. Utrumque factum videmus in hac disputatione. Nam neque caussa, cur præsentī et futuro jungi nequeat *ἂν*, recte explicata est ab Apollonio, neque ipsum illud verum est, non consociari particulam istam cum his temporibus, quandoquidem futurum saltem, in primis apud Homerum, quem præ cæteris scriptoribus omnibus grammatici illi tractabant, sæpissime adsciscit *ἂν*. Nihilur Apollonii sententia eo, quod *ἂν* tollat veritatem facti, faciatque ut quid non fieri factumve esse, sed posse fieri cogitetur. Nunc ait imperfectum, aoristum, et plusquamperfectum vel quæ ex parte facta sint, vel pridem facta designare: idcirco iis convenire *ἂν*. Quibus hoc videtur dicere, temporibus istis vel penitus vel ex parte tolli factum: quæ enim facta sint, jam non fieri; in præsentē autem et futuro nihil esse quod tolli possit: nam quod fiat, non etiam non fieri; quam esse etiam perfecti rationem, quippe quod præsentem a perfecta re statum indicet; quod autem futurum sit, ne eo quidem dum pervenisse, ut fieret. Hæc quamvis subtiliter sint disputata, tamen, quoniam fundamentum quo nituntur angustioribus est quam oportebat limitibus circumscriptum, vera quidem sunt intra hos limites, quod autem extra eos est, intactum relinquunt. Nam particula *ἂν* quam ubique ad conditionem aliquam referatur, quæ conditio aut impleta aut non impleta intelligitur, eum tantummodo ejus usum, quo ad non impletam conditionem refertur, qui longe est altero crebrior, spectavit Apollonius. Unde fieri non potuit, quin ita, ut fecit, rationem concluderet. Nam quidquid ad conditionem non impletam refertur, ex eaque pendet, præterito tempore dicendum est, quia illud, non esse impletam conditionem, res est jam præterita. Itaque non Græca solum, sed aliæ quoque ac nescio an omnes linguæ in hoc genere verbis præteriti temporis utuntur, sive de præterita re, sive de præsentē, sive de futuro loquendum sit. Ut *facturus essem* qui dicit, jam non factum esse sciat necesse est illud, quod si esset factum, ipse id quod agebat erat facturus. Neglexit vero Apollonius alteram rationem, qua particula *ἂν* ad impletam conditionem refertur. Quæ ratio quoniam non levius momentum quam prior illa ad plenam accuratamque rei expositionem habet, nos utramque ita conjungemus, ut *aubas* ex *communi* quem habent fonte repetamus.

Quæcumque fieri vel non fieri dicimus, aut simpliciter affirmamus negamusve facta esse vel fieri vel fore: cui usui nudus omnium temporum indicativus inservit: aut ita commemoramus, ut effectio eorum restringatur conditione aliqua, quæ eam vel ex parte vel totam tollat: quod fit adjectione particulæ *ἂν*. Hæc enim particula quoniam rei fortuitæ notationem continet, facit indicativo addita, ut effectio e fortuita aliqua caussa suspensa esse intelligatur. Significat ergo illa constructio, fieri quid, si fors ferat. Itaque quum *ἔλεγον* sine restrictione dicatur, *ἔλεγον ἂν* refertur ad conditionem aliquam, e cujus eventu pendeat. Nunc conditio illa aut impleta intelligitur, aut non impleta. Si impleta, ut *ἔλεγον ἂν*, *ὁπότε τις ἐρωτῶν*, veritas facti ex parte tollitur, ex parte affirmatur. Nam neque quod semel certo tempore, neque quod semper factum sit, enunciatur, sed indicatur quod ut plurimum, prouti fors ferret, fieri consueverit. Itaque oppositum cogitatur *οὐ μὴν ἂν*, vel quidquid hujusmodi quoque in loco res requirit. Non impleta autem si intelligitur conditio, ut *ἔλεγον ἂν*, *εἰ ἐβουλόμην*, veritas facti tota tollitur, affirmaturque tantum, impendisse ejus effectioem. Unde oppositum cogitatur, *ἀλλ' οὐκ ἔλεγον*.

Ex his primo colligitur, *ἔλεγον ἂν* in utroque genere et in eo quod in re facta, et in eo quod in re non facta versatur, eandem vim habere. Nam quod aliæ linguæ hæc genera discernunt, ut Latina, quæ in altero *dicebam fere*, in altero *dicerem* usurpat, nihil id ad Græcos, qui quod commune horum generum est respicientes, in utroque eadem forma dicendi utuntur.

Deinde illud quoque apparet, cur, ubi non impleta conditio intelligitur, necessario præteritis temporibus utendum sit, præsens autem, eique compar perfectum, ac futurum excludantur. Nam neque quid fuisset, neque quid nunc esset, neque quid futurum esset, cogitari potest, nisi jam constet, non esse factum id, unde ista pendebant. Quare quum illud, non esse impletam conditionem, jam sit res præterita, etiam quæ ex illa conditione pendebant, in præteritis numerantur. Sed ne quis forte conturbetur, quod non impletam vocamus, quæ videatur eodem jure impleta dici posse, quemadmodum *facerem nisi vetitum esset* idem est quod *facerem si esset licitum*: monendum putamus, conditionem posse vel affirmativam vel negativam esse, qualiscumque autem sit, notionem spectandam esse eam, quæ ex illa conditione suspensa est: ut *facerem*, vel *non facerem*: nam conditio est causa qua quid fiat. Itaque *facerem* sic intelligitur, si qua causa esset faciendi: at non est causa faciendi: quare non facio; *non facerem* autem, si causa non faciendi esset: at non est causa non faciendi: non ergo non facio, i. e. facio.

Denique vero etiam de impletæ conditionis temporibus judicari poterit. Ac dicat quis forsitan, quæ impleta aliqua conditione fiant, non minus debere præteriti temporis esse, quia hoc quoque, esse illam conditionem impletam, pro præterito habendum sit: aliter enim nondum impletam fore. Esset hoc omnino ita, si in hoc genere, ut in altero, certum factum respiceretur. Atqui id nec fit, nec fieri potest: alioquin in omni certo facto addendum esset *ἂν*, quia nihil usquam fit, nisi causa sit cur fiat. Quamobrem in iis tantum factis illa loquendi ratio usurpatur, quæ non unum certum factum, sed plura incerta, ut quidque forte factum, forte etiam non factum est, continent. In his igitur conditio nec tempori certo nec rei adstricta est: nam in solo casu versatur, cujus natura in eo est posita, ut causa facti lateat, factum autem ipsum impletæ ignotæ conditionis documentum sit, factumque esse, si sit factum, intelligatur. Itaque quod supra posuimus, *ἔλεγον ἂν, ὅποτε τις ἔρωτήσῃ*, nihil est aliud, quam *ὅποτε τις ἔρωτήσῃ, ἔλεγον, εἰ ἔλεγον*, vel *ἔλεγον, δόκις ἔλεγον*. Quod si conditio ita est cum ipso facto conjuncta, ut impletam esse non nisi ex facto ipso cognoscatur, consequens est, quocumque in tempore factum illud colloces, etiam conditionem cum eo conjunctam fore. Quare in hoc quidem genere nihil est, quod prohibeat, quin et *λέγω ἂν* et *λέξω ἂν* recte dici existimentur. Ut quod apud Aristophanem est,

*καὶ ταῖς ἀδελφαῖς ἀγοράσαι χιτῶνιον
ἐκέλευσεν ἂν,*

quid tandem causæ esse dicamus, cur, si eadem res ut quæ nunc fiat vel olim futura sit narretur, non possit dici *κελεύει ἂν* vel *κελεύσει ἂν*? Immo vel ex eo id colligas, quod in hoc genere præteritum tempus non potest, vel in altero, quod est conditionis non impletæ, atque in re non facta versatur, ad præsentia et futura adhiberi, sed unice continetur in præteritis. His nihil aliud nunc quidem efficere volo, quam ut non rationi repugnare ostendam particulæ *ἂν* in impleta conditione consociationem cum præsentis futurique indicativo: ex quo consequitur ne perfectum quidem excludendum esse. Alia res est, si usum spectamus. Multa enim, quamvis recte dicantur, non sunt tamen usitata: contra sunt etiam, quæ usus prava receperit. Et poterit, si quis negat usu comprobari illas constructiones, eo uti argumento, quod Herodotus i. 196. ubi sæpius cum præterito *ἂν* in re facta conjunxit, omnem illam narrationem non ut cætera, quæ de Babyloniorum institutis refert, præsentis tempore complexus sit, sed quasi de industria transtulerit in præteritum, sic exorsus: *νόμος δὲ αὐτοῖσι ὥδε κατεστήσεται· ὁ μὲν σοφώτατος δὲ, κατὰ γνώμην τὴν ἡμετέραν, τῷ καὶ Ἰλλυρίῳ Ἐγετοῦς πυνθάνομαι χρῆσθαι· κατὰ κώμας ἐκάστας ἀπ᾽ τοῦ ἔτους ἐκάστου ἐποιέετο τάδε*. Sed de his nunc quidem satis.

VII.—De *ἂν* cum indicativo præteritorum in re facta.

Quod a quibusdam traditum est, particulas *ἂν* et *κὲν* cum præteritis in re facta constructas ita usurpari, ut quid non semel, sed iterum iterumque factum indicent, in eo est sane aliquid veri, sed multo tamen latius patet harum usus particularum. Quum enim per eas particulas, ut supra ostendimus, conditio aliqua significetur, quam ipsum factum impletam esse monstret, consequens est, hujusmodi locu-

tionem, *ἔλεγεν ἂν*, ubique ita exprimi posse, dicebat, si dicebat. Nam verbo *ἔλεγεν* affirmamus dixisse aliquem, particulae autem adiectione indicamus, illud dicere ex aliqua re fortuito pependisse, totumque factum fuisse fortuitum. Illa fortuita autem varia sunt, ut dicebat hic; si hoc; si huic; si hoc tempore; si hoc loco; si hoc modo.

Ac frequentissimus est hujus locutionis usus, quum de pluribus factis aliquod ita commemoratur, ut quodlibet possit intelligi. In quo quod fortuitum est, fere vel in tempore, vel in persona, vel in re quapiam accessoria versatur. Ut in tempore apud Homerum Od. B. 104. (T. 149. Ω. 139.)

ἔνθα κεν ἡματίη μὲν ὑφαίνεσκεν μέγαν ἱστόν,
νύκτας δ' ἀλλύεσκεν.

Male in his locis postrema Wolfii editio *καὶ* præbet. Vide Schæferum in Præfat. ad Juliani Orat. in Constant. p. xviii. de hoc usu particulae *ἂν* disserentem. De re sapius facta sermonem esse, verbum frequentativum indicat. Sed additum *κέν* non quotidie telam texuisse Penelopam significat, sed plerumque, ut forte ei libebat. Dubiae auctoritatis hoc est Iliad. N. 732.

ἄλλω δ' ἐν στήθεσσι τίθει νόον εὐρύοπα Ζεὺς
ἔσθλόν· τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι·
καὶ τε πολὰς ἐδάσσε, μάλιστα δέ κ' αὐτὸς ἀνέγνω.

Vetus hæc et agnita a grammaticis scriptura est, quorum fuerunt qui *καὐτὸς* pro *καὶ αὐτὸς* dictum putarent, alii autem *κῆ* abundare dixerunt: utrique male. Sed mori poetæ convenientius est *δὲ τε*. Non diversum est, quod legitur Odys. Σ. 260.

καὶ γὰρ Τρῳᾶς φασὶ μαχήτας ἔμμεναι ἄνδρας,
ἣ μὲν ἀκοντιστάς, ἣ δὲ βυτῆρας ὀστών,
ἵππων τ' ὠκυπόδων ἐπιβήτορας, οἳ κε τάχιστα
ἔκριναν μέγα νείκος ὁμοίου πολέμοιο.

Verba sunt Ulyssis ad Trojam profecturi, qui etsi fortes perhiberi Trojanos ait, tamen non videtur bella novisse, quæ ab iis feliciter gesta esse diceret, sed hoc tantum velle, viros fortes facile posse quamvis magnum bellum profligare. Itaque hoc quoque in loco poetam *οἷ* τε dedisse, non dubium esse puto. Apertiora hæc sunt Sophoclis in Philocteta v. 289.

πρὸς δὲ τοῦθ' ὃ μοι βάλοι
νευροσπαθῆς ἄτρακτος, αὐτὸς ἂν, τάλας,
εἰλυόμην δύστηνος, ἐξέλικων πόδα
πρὸς τοῦτ' ἂν· εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν,
καὶ πον πάγου χυθέντος, οἷα χεῖματι,
ξύλον τι θραῦσαι, ταῦτ' ἂν ἐξέρπων τάλας
ἐμμηχανώμην· εἴτα πῦρ ἂν οὐ παρῆν.

Et Aristophanis in Pluto v. 982.

ἀλλ' ἀργυρίου δραχμὰς ἂν ἦτησ' εἴκοσι
εἰς ἱματίον· ὁκτὼ δ' ἂν εἰς ὑποδήματα·
καὶ ταῖς ἀδελφαῖς ἀγοράσαι χιτῶνιον
ἐκέλευσεν ἂν, τῇ μητρὶ θ' ἱματίδιον·
πυρῶν τ' ἂν ἐδεῆθη μεδίμνων τεττάρων.

Alia apud hunc exempla vide ibidem v. 1011. s. 1142. s. 1179. seqq. Nub. 54. 855. 977. seqq. 1382. seqq. Ran. 914. 920. 924. 927. 946. ubi codd. Rav. et Ven. εἴπ' ἂν. 948. 950. 1022. Eq. 1354. Av. 506. 520. ubi aliter Brunckius. 1288. Pac. 213. 217. 641. 643. Lys. 509. ubi non habet Brunckius. 510. seqq. 517. seqq. Lucian. Nekom. 7. T. 1. p. 465. Piscat. 11. 12. T. 1. p. 379. Philopseud. 35. T. iii. p. 61. seqq. Encom. Demosth. 39. T. iii. p. 520. ubi nemo non videat interpungendum esse, *μάτην*, εἶπεν ἂν, ἐπρεσβεύσαμεν. Herodotus i. 196. ὅσοι δὲ τοῦ δήμου ἔσκον ἐπίγαμοι, οὗτοι δὲ εἶδος μὲν οὐδὲν ἐδέοντο χρηστοῦ· οἳ δ' ἂν χρήματά τε καὶ αἰσχίστας παρθένους ἐλάμβανον· ὥς γὰρ δὴ ἐξέλθοι ὁ κήρυξ πωλέων τὰς εὐειδεστάτας τῶν παρθένων, ἀνίστη ἂν τὴν ἀμορφεστάτην ἣ εἴ τις αὐτέων ἔμνηρος ἦε· καὶ ταύτην ἀνεκέρυσσε, ὅστις θέλει ἐλάχιστον χρυσίον λαβών, συνοικεῖν αὐτῇ· ἐς δ' τῷ τὸ ἐλάχιστον ὑπισταμένῳ προσέκετο· τὸ δὲ ἂν χρυσοῦ ἐγένετο ἀπὸ τῶν εὐειδῶν παρθένων. Solum hic ultimum ἂν potest alicui dubitationi obnoxium esse, quum primo adspectu nihil in illa sententia fortuiti insit. Ac vellem

liber aliquis αὐτῷ præberet. Defendi tamen potest ἄν. Nam quum illud certissimum sit, aurum ex pretio pro venustioribus accepto datum esse, apertum est, ἄν non ad verbum ἐγένετο, sed ad nomen χρυσίου esse referendum, idque etiam collocationi particulæ convenit: *quantum id forte auri erat, e venustiorum pretio erat confectum*. Nempe accipere illum aliquid auri, certum erat: quantum autem acciperet, fortuitum. Eadem ratio in multa alia exempla quadrat, ut in illud, quod ex Sophocle apposui, εἴτα πῦρ ἄν οὐ παρῆν, et in Aristophanis quem adscripsi locum. Nam ea sæpissime est nominis et verbi conjunctio, ut, quod fortuitum in sententia inest, ab nomine demum ad verbum transeat. Demosthenes in Conon. p. 1257, 12. ed. Reisk. ἦν οὖν δειπνοποιεῖσθαι τοῖς ἄλλοις ὥραν συμβάλειν, ταύτην ἄν ἤδη ἐπαρῶνουν οὗτοι. Lucianus Encom. Demosth. 24. T. iii. p. 500. de Proteo: τὸ γενόμενον, ὃ φασιν αὐτὸν γενέσθαι, δρασμὸν ἐξευρίσκοντα τῆς ἀνθρωπίνης ὕψεως, ἐπεὶ κατηναλόκεν πάσας ἰδέας ἄν θηρίων καὶ φυτῶν καὶ στοιχείων, αὖθις αὖ πενία μορφῆς ἐπεισάκτον Πρωτέα γενέσθαι.

Omnino autem nihil illo particula ἄν usu frequentius. Herodotus iii. 119. ἡ δὲ γυνὴ τοῦ Ἰνταφέρνεος φοιτέουσα ἐπὶ τὰς θύρας τοῦ βασιλέως, κλαίσκε ἄν καὶ ὠδύρετο. Sic ii. 109. iii. 51. 148. iv. 200. vii. 211. et cum verbis frequentativis ii. 174. iv. 42. 78. 130. Plato Apol. Socr. 7. p. 22. B. ἀναλαμβάνων οὖν αὐτῶν τὰ ποιήματα, ἃ μοι ἐδόκει μάλιστα πεπραγματοῦσθαι αὐτοῖς, διηρώτων ἄν αὐτοὺς τί λέγοιεν. Vide Xenoph. Hist. Cyr. vi. 2, 28. 4, 17. Aliquid dubitationis admittit Aristophanis locus in Pace v. 69.

ἔπειτα λεπτὰ κλιμάκια ποιοῦμενος,
πρὸς ταῦτ' ἀνέβριχάτ' ἄν εἰς τὸν οὐρανὸν,
ὥς ξυνετρίβη τῆς κεφαλῆς καταβρύει.

Nam etsi hæc scriptura non solum in Aristophanis libris, sed etiam apud Etymol. M. p. 99, 29. et Suidam v. ἀναβρίχασθαι invenitur, tamen Etymol. Gud. p. 52, 54. et Orion p. 621, 38. τὸν omittunt, Suidas autem in v. ἀνέβριχάντο et Philemon in Lexico p. 149. atque ex eo Favorinus habent ἀνέβριχάτ' ἄν πρὸς τὸν οὐρανόν, ut videri possit ἀνέβριχάτ' ἄνω πρὸς οὐρανὸν scribendum esse. Defendi tamen potest ἄν, quum Trygaeus idemtidem ad cælum escendere conatus sit, donec humi decideret.

Sæpe fortuitum illud, quod per particulas ἄν et κὲν significatur, non in tempore, sed in iis, qui fecerunt aliquid, positum est. Legitur hodie Iliad. X. 369.

ἄλλοι δὲ περίδρομον υἷες Ἀχαιῶν,
οἳ καὶ θηήσαντο φυὴν καὶ εἶδος ἀγχιτὸν
Ἴκτορος.

At quis vel mediocriter in Homero versatus hæc ferat? Nam primo καὶ et languidissime et contra morem poetæ additum est. Quod ubi sic poni videtur, ut paullo ante v. 364. et Iliad. A. 249. ibi τὸν καί, τοῦ καὶ non sunt pronomina relativa, sed demonstrativa, neque καὶ sic adnectendæ sententiæ caussa, sed alio fine adjectum est. Deinde nusquam Homerus εἶδος ἀγχιτὸν dixit, nisi forte quis ita accipiat Odys. E. 177. quo tamen loco non nūpius quam in cæteris, Iliad. E. 787. O. 228. Ω. 376. h. Apoll. 198. homo potius ipse εἶδος ἀγχιτὸς dicitur. Vera scriptura præfixa est scholio ed. Villois. ubi non, ut Heynius refert, οἳ καὶ ἐ, sed οἳ κέ ἐ scriptum est. Hinc locum illum sic esse corrigendum patet:

οἳ κέ ἐ θηήσαντο, φυὴν καὶ εἶδος ἀγχιτὸν
Ἴκτορα.

Particula illa hic ita rem sæpius factam significat, ut non tam ad ea, quæ deinceps, quam ad id, quod a pluribus simul, aliis atque aliis, factum sit, referatur. Eadem ratio est verborum frequentativorum εἶπεσκεν et οὐτήσασκεν illo in loco. Ceterum nemo non videt, particulam κὲ non ad pronomen, sed ad verbum pertinere. Nam si pronomen demonstrativum substituas, recte dices, οἱ τοὶ δὲ ἐ θηήσαντο κέ. Simillimus est Platonis locus in Apol. Socr. p. 18. C. ἐπειτα εἰσὶν οὗτοι οἱ κατηγοροὶ πολλοὶ καὶ πολλὴν ἤδη χρόνον κατηγορηκότες, ἐτι δὲ καὶ ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες πρὸς ὑμᾶς, ἐν ᾗ ἄν μάλιστα ἐπιστεύσατε, παῖδες ὄντες, ἐνιοὶ δ' ὑμῶν καὶ μεράκια, ἀτεχνῶς ἐρήμην κατηγοροῦντες ἀπολογουμένου οὐδενός. Demosthenes de Corona p. 301, 19. ἀλλ' ὅμως οὐδεὶς πάποτε τούτων διαπαντὸς ἔδωκεν ἑαυτὸν εἰς οὐδὲν τῇ πόλει, ἀλλ' ὃ μὲν γράφων οὐκ ἄν ἐπρέσβευσεν, ὃ δὲ πρεσβεύων

οὐκ ἂν ἔγραφεν. Andocides de Myster. p. 73. ed. Reisk. ubi Bekkerus p. 146. particulam uncis inclusit: οὐ γὰρ ἔστιν ὅστις πώποτε ὑμῶν παρὶων τὴν οἰκίαν τὴν ἡμετέραν ἀνεμνήσθη ἢ ἰδίᾳ τι ἢ δημοσίᾳ κακὸν παθὼν ὑπ' ἐκείνων, οἱ πλείστας μὲν στρατηγήσαντες στρατηγίας πολλὰ τρόπαια τῶν πολεμίων καὶ κατὰ γῆν καὶ κατὰ θάλατταν ὑμῖν ἀπέδειξαν, πλείστας δὲ ἄλλας ἀρχὰς ἄρξαντες καὶ χρήματα διαχειρίσαντες τὰ ὑμέτερα, οὐδὲν ἂν πώποτε ὀφλον. Id nos diceremus, *die nicht etwa schuldig wurden.*

Rariora sunt exempla, in quibus neque in tempore, neque in personis, sed in ipso facto aliquid fortuiti est. Homerus Odyss. Δ. 546.

ἢ γὰρ μιν ζῶν γε κινήσεται, ἢ κεν Ὀρέστῃς
κτεῖνεν ὑποφθάμενος, σὺ δὲ κεν τάφου ἀντιβολήσῃς.

Nos diceremus, *oder es hat ihn etwa Orestes getödtet.* Nemo reprehenderet, si ibi ἢ καὶ legeretur. Sed agnūtum κεν etiam ab antiquis interpretibus.

Quæ hactenus attulimus, ita erant comparata, ut ἂν particula per se sola vel esset constructa cum indicativo præteriti, vel posset cum eo constructa existimari. Sed est aliud genus loquendi, in quo ea particula non est per se constructa cum verbo, sed pertinet ad vocem conditionis significantem, quales sunt εἴ, ὅς, aliæque. Odyss. Z. 282.

βέλτερον, εἴ κ' αὐτὴ περ ἀποικομένη πόσιν εἶπεν
ἄλλοθεν.

Melius est, si forte ipsa sibi maritum quæsit. Nos hic quoque *etwa.* Nam sententia conditionalis, ubi incerti quid est in conditione, facile admittit istam particulam. Incertus Pythagoræus apud Galium p. 722. αὐτίκα, κατηγορεῖς ἱεροσυλίαν τεύ, αἴκ' ἐγένετο τῶργον, ἀλαθὴς δὲ λόγος. Et ἂν an significante p. 720. ἐπεὶ αἴ τις ἐρωτησάι τὼς λέγοντας ὡς τὸ αὐτὸ ἔστιν ἄδικον καὶ δίκαιον, αἴκα δὴ τι δίκαιον περὶ τὼς γονέας ἔπραξαν, ὁμολογοῦντι καὶ ἄδικον ἄρα. Deberet ad hoc genus referri hoc Aristophanis in Lys. 1098.

ὦ Πολυχαρίδα, δεινὰ γ' αὖ πεπόνθμεες,
αἴ κ' εἶδον ἀμὲ τῶνδρες ἀναπεφλασμένους.

Et pertinet sane huc, nisi quod de re non facta accipiendum est. Nam recte Ehnslæius, δεινὰ τὰν ἐπεπόνθμεες, nisi quod fortasse satius erat δεινὰ τὰν πεπόνθμεες scribi. Sed est hoc epicorum atque Doriensium proprium. Atticos non reperias in huiusmodi sententiis ἂν indicativo iunxisse. Legitur quidem in quibusdam libris apud Aristophanem Nub. 1152.

ΣΩ. ὥστ' ἀποφύγοις ἂν ἦντιν' ἂν βούλῃ δίκην.

ΣΤΡ. καὶ μάρτυρες παρήσαν, ὅτ' ἐδανεῖζόνην;

ΣΩ. πολλὰ γ' ἔμελλον, κὰν παρήσαν χίλιον.

Sed non dubitandum quin vera sit plerorumque et meliorum librorum scriptura κὰν παρῶσι, quæ tamen est simplicius interpretanda, quam visum est Reisigio p. 104. Nam κὰν παρῶσι dicit Socrates, quia etiam illa, ὥστ' ἀποφύγοις ἂν ἦντιν' ἂν βούλῃ δίκην de præsentē vel futuro dixit in Lysistrata 1025. qui scripserunt,

κὰν με μὴ λῦπεις, ἐγὼ σου κὰν τόδε τὸ θηρίον

τοῦπὶ τῷφθαλμῷ λαβοῦσ' ἐξείλον ἂν, ὃ νῦν ἐνι,
decepti sunt eo, quod aoristus sequitur. Recte vero libri κὰν με μὴ λυπῆς. Non minus temere ἂν, i. e. ἐάν, illatum in Demosth. proæm. p. 1451, 18. ubi non dubium est quin scribi debeat: οὗτ' ἂν εἴ μοι τὰ δέοντα ἐδοκεῖτε προαίρεισθαι, παρήλαθον, περίεργον ἡγούμενος τοῖς ἀφ' αὐτῶν ἢ χρὴ ποιοῦσι λέγειν, οὗτ' ἂν εἰ τοῦναντίον.

Alia quædam huius generis non abhorrent a communi usu. Herodotus iii. 150. τὰς μητέρας ἐξελόντες, γυναῖκα ἕκαστος μὴν προσεξαίρετο τὴν ἂν ἐβούλετο ἐκ τῶν ἑαυτοῦ οἰκητῶν. Ita aliquot codd. ii. que recte: nam in aliis per grammaticos deleta videtur particula. Differentia manifesta est: nam τὴν ἐβούλετο esset eam, quam volebat; τὴν ἂν ἐβούλετο est, quam forte volebat, sive mavis quæcumque volebat. Hæc in præsens tempus translata, alterum sic est dicendum, προσεξαίρεται ἢν βούλεται, alterum, προσεξαίρεται ἢν ἂν βούληται. Lucianus Dial. Mort. ix. 2. T. i. p. 361. καὶ μακάριος ἦν αὐτῶν, ὅτινα ἂν καὶ μόνον προσέβλεψα. Idem in Demon. 10. T. ii. p. 379, 18. πλείον δὲ ἢ ἑλαττον ἔχαιρε συνὸν ἐνίοις αὐτῶν, μόνους ἐξιστάμενος ὅποσοι ἂν ἐδόκουν αὐτῷ ὑπὲρ τὴν τῆς θεραπείας ἐλπίδα διαμαρτάνειν. His qui-

dem in duobus exemplis potuerat etiam optativus, sed omisso *ἂν*, poni. Sic etiam in hoc Antiphontis loco p. 768. (85. §. π. ed. Bekk.) *ἔπειτα τὸν χορὸν συνέλεξα ὡς ἐδυνάμην ἄριστα, οὔτε ζημιώσας οὐδένα, οὔτε ἐνέχυρα βία φέρων, οὔτ' ἀπεχθάνομενος οὐδενί, ἀλλ' ὥσπερ ἂν ἥδιστα καὶ ἐπιτηδεύατα ἀμφοτέρους ἐγγίγντο, ἐγὼ μὲν ἐκέλευον καὶ ἡγοῦμην, οἱ δ' ἐκόντες καὶ βουλόμενοι ἔκემπον.* Pertinet ad hoc constructionis genus etiam Demosthenis locus p. 1106. ult. *οἶδὶ δὲ τῇ παρακλήσει χρυσάμενοι παραπετάσματι, διαθήκας ἐμαρτύρησαν, ὡς ἂν μάλισθ' οἱ δικασταὶ ταύτην τὴν διαθήκην ἐπίστευσαν τοῦ πατρὸς εἶναι, ἐγὼ δὲ ἀπεκλείσθην τοῦ λόγου τυχεῖν ὑπὲρ ὧν ἀδικοῦμαι, οἷτοί δὲ, φωραθεῖεν τὰ ψευδῇ μεμαρτυρηκότες· καίτοι τό γ' ἐναντίον φοντο τούτου.* Illi vero, provocationis prae-textu usi, de testamento testati sunt ita, ut facillime iudices hoc patris testamentum esse crediderint, ego autem ab oranda caussa mea exclusus sim, ipsi vero falsa testati esse deprehenderentur: atqui contrarium sperabant. Illa enim, οἷτοί δὲ φωραθεῖεν τὰ ψευδῇ μεμαρτυρηκότες, ironice dicta esse patet.

Apud Herodotum vero quod i. 108. in quibusdam libris scriptum est, *λάβε τὸν ἂν Μανδάνη ἔτεκε παῖδα*, ita demum a solæcismi reprehensione quis liberet, si contendat veritum esse Astyagen, ne forte Mandane gemellos esset aut tergeminos enixa. At id vix erit cui probetur: recteque codd. plerique omittunt *ἂν*. Ostendat fortasse aliquem *ἂν* etiam apud Lucianum Halc. 5. T. i. p. 181. *ταῦτα γὰρ τοῖς νέοις ὡς ἂν εἶπον παιδίοις οὐδ' εἰς νοῦν ἔλθειν δυνατὰ φαίνεται.* Nam commemoraverat paullo ante τὰ νήπια παντελῶς βρέφη τὰ πεμπτὰ ἐκ γενετῆς ἢ δεκατὰ. Sed non est cur displiceat ista locutio, cujus hic sensus est, τοῖς οὕτως ἂν ὡς εἶπον νέοις οὐσι παιδίοις.

VIII.—De *ἂν* cum indicativo futuri.

PERGIMUS ad *ἂν* cum futuro conjunctum, qua constructione, quamvis improbata grammaticis, epici veteres usi sunt sæpissime, quum quidem aliquid fortuiti inesse rei futuræ indicandum putarunt. Sed neque Latinis neque Germanis particula est, quæ in hoc genere ubique Græcæ particula vim exprimat. Nihilo minus percipi ejus potestas ubique potest. Ut a difficilioribus incipiam, quod Odyss. Γ. 80. legitur,

εἴρεαι ὁππόθεν εἰμέν· ἐγὼ δὲ κέ τοι καταλέξω,
id Germanice dicas, *ich will dir es wohl sagen.* Quod quid sit si accuratius quæras, apparet sensum esse, *si tibi placeat, dicam.* Sic etiam Iliad. Ε. 267.

*ἀλλ' ἴθ', ἐγὼ δὲ κέ τοι Χαρίτων μίαν ὀπλοτεράων
δάσω ὑπνιέμεναι καὶ σὴν κεκλήσθαι ἄκοιτιν.*

Non est enim hæc oratio simpliciter et sine conditione promittentis, sed aliquam adjicientis dubitationem, si scilicet alteri placeat. Cujusmodi in locis apertum est non potuisse τὲ poni, quod est quodammodo affirmantis id, quod fieri consentaneum est. Apertior est rei fortuitæ significatio in his verbis Iliad. A. 139.

ὃ δὲ κεν κεχολώσεται, ὃν κεν ἴκωμαι.

Alia exempla vide versu 523. Δ. 176. Z. 260. Θ. 404. I. 61. 386. ubi tamen quibusdam optativus placuit, eumque in postrema editione posuit Wolfius. Ε. 239. O. 211. P. 515. X. 42. Odyss. Δ. 80. 753. Π. 297. P. 540. T. 558. Et ἂν Iliad. X. 66.

*αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν
ῶμῃσται ἐρύουσιν.*

Vide vers. 49. et B. 488. (Odyss. Δ. 240. A. 327. 516.) Non minus sæpe δὲ cum futuro has particulas adsciscit. Iliad. A. 174.

πάρ' ἔμοιγε καὶ ἄλλοι,

οἳ κε με τιμήσουσι.

Vide B. 229. I. 155. 297. M. 226. P. 241. Odyss. E. 36. K. 288. 432. Π. 438. Et ὅτε atque ὁπότε. Iliad. T. 335.

ἀλλ' ἀναχωρήσαι, ὅτε κεν συμβλήσεται αὐτῷ.

Quod nos dicimus *wenig etwa.* Odyss. Π. 282.

*ὁπότε κεν πολύβουλος ἐνὶ φρεσὶ θήσει Ἀθήνη,
νεύσω μὲν τοι ἐγὼ κεφαλῇ.*

Quo loco in vertendo omittendum *κέν*. Sic etiam Iliad. Φ. 340.

*μή δὲ πρὶν ἀπόπαυε τέον μένος· ἀλλ' ὅπότε ἂν δὴ
φθέγγομαι ἐγὼ ἰάχουσα, τότε σχεῖν ἀκάματον πῦρ.*

Hic quidem *φθέγγομαι* dubium, futurumne sit an conjunctivus. Cum *εἰ* conjunctum *κέν* rursum per *wenn etwa*, si forte exprimi potest Iliad. B. 258.

εἴ κ' ἔτι σ' ἀφραίνοντα κυχίσσομαι, ὥς νύ περ ὄδδε.

Vide O. 213. P. 557. Od. E. 417. nisi hoc loco conjunctivus est. Sæpissime vero, ubi *εἰ* significat *an*, ut Odyss. O. 523. Π. 238. P. 79. Σ. 264. Tum etiam *εἰσόκε*, Odyss. Θ. 317.

ἀλλὰ σφωε δόλος καὶ δεσμός ἐρύξει,

εἰσόκε μοι μάλα πάντα πατήρ ἀποδώσει ἔεδνα.

Itaque fortasse etiam *παίησομαι* Iliad. Γ. 409. non conjunctivus, sed futurum est.

Talia non reperias apud illos scriptores, qui sermone jam magis stabilito usi sunt: diserteque *συνήσω ἂν* in solœcismis numeratum ab Luciano in Pseudologista c. 2. T. iii. p. 555. Coniungere quidem nos quoque *ἂν* cum futuro quidam existimarunt, quorum aliquos, qui tamen satis leviter hanc rem attigerunt, citavit Schæferus ad Gregor. Cor. p. 66. Nominavit tamen eosdem Astius ad Platonem de Legg. p. 358. Addi possunt Coraes ad Isocr. p. 155. et Lobeckius ad Phryn. p. 733. seq. Sed rectius commemorabuntur Heindorfius ad Platonis Phædon. p. 22. et Werferus in Actis Monac. i. p. 103. 248. 252. Quibus qui nuper accessit, Reisigius in commentatione de particula *ἂν* p. 99. seq. quum in animum induxisset, particula illa veritatem rei extolli potius quam deprimi, fieri non potuit, quin proferret quæ vereor ut multis persuadeat. Indicabo primum aliquot locos adjectione particulae vel ab librariis vel a criticis depravatos. Aristoph. Ach. 392. Äv. 832. Lysistr. 542. de quo loco vide Reisigium p. 101. et in Conject. p. 177. 188. ac nos ad CEd. Col. 1454. Platon. Phædr. p. 231. D. Antiphont. p. 34. (674. Reisk.) Apud Isocratem quæ exempla exstant, quum in cod. Urbin. omnia sublata sint, dubitari potest an id grammaticis acceptum feramus, præsertim quum codex ille ipsas exhibeat subscriptiones eorum, qui orationes istas recognoverint: vide Bekkeri editionem p. 15. 31. 277. 297. 312. 401. Sed utcumque illi grammatici pro suo arbitrio refinxerint Isocratem, tamen quibusdam saltem in locis librorum fide expulisse istam constructionem videntur, ut in Areopag. 35. §. 89. p. 211. (244. Lang.) et in Trapez. 21. §. 51. p. 528. (639.) ubi in verbis *γνώσσεσθε ἂν* cod. Urb. omittit particulam, quæ unde orta fuerit si quæris, veri simillimum est, quum consuetudo errore exaratum esset *γνώσσεσθαι*, supra autem adscriptum *ε*, inde conflatum esse *γνώσσεσθε ἂν*. Omnino autem vix ullus est scriptor, in quo non aliquando *ἂν* librariorum errore vel incitia cum futuro constructum reperiatur.

Quibusdam vero in locis non tantum tribuerim auctoritati grammaticorum, ut iis, sicubi *ἂν* cum futuro consociatum correxisse videantur, continuo assentiendum putem. Est autem duplex ratio, qua *ἂν* cum futuro conjungi possit, una, quum vere constructur cum illa verbi forma; altera, quum consociatur quidem particula futuro, sed non ut constructa cum eo censenda sit.

Dicatur primo de ea, quæ vere constructio habenda est. Ac nihil ob stare quin particula *ἂν* in narratione rei fortuito factæ non solius præteriti propria, sed communis temporum omnium existimetur, supra ostendimus. Quod si is usus in præsentem et futuro tam rarus, quam frequens in præteritis est, non est id mirum: narrationes enim fere in præteritis versantur. Sed quum etiam præsentia futuraque narrari possint, non temere damnem, sicubi etiam cum his temporibus, ea quidem lege qua in præteritis, *ἂν* conjunctum reperiatur. Nunc quidem non nisi unum in promptu habeo exemplum, idque valde dubium, apud Isocratem. Sublatum est enim in cod. Urb. sive librorum fide, sive quod Heliconius ejusque socii illam constructionem non putabant ferendam esse. In Panegyrico ille c. 48. §. 214. p. 102. (111. Lang.) ad bellum Persis inferendum adhortans, his verbis utitur: *μόνος γὰρ οὗτος ὁ πόλεμος κρείττων εἰρήνης ἐστί, θεωρία μὲν μᾶλλον ἢ στρατεία προσεικώς, ἀμφοτέροις δὲ συμφέρων, καὶ τοῖς ἡσυχίαν ἄγειν βουλομένοις καὶ τοῖς πολεμῶν ἐπιθυμοῦσιν. ἔξεσται γὰρ ἂν τοῖς μὲν ἀδεῶς τὰ σφέτερ' αὐτῶν καρποῦσθαι, τοῖς δ' ἐκ τῶν ἀλλοτρίων μεγάλους πλοῦτους κατακτήσασθαι.* Codex Urbinas *εἴη γὰρ ἂν*. Ac sane *ἔξεσται* videri potest ex interpretatione in textum venisse,

praesertim quum saepius vulgata lectio, si ad libri Urbinatis scripturam comparetur, interpretationis speciem praeseferat. Patet vero, si recte se habet *ἐξεσται ἄν*, prorsus eodem modo dictum esse, ut *ἐξῆν ἄν* diceretur, si res ista esset temporis praeteriti. Hac sola ratione, si scriptura recte se habet, defendi possit locus Herodoti iii. 104. οἱ δὲ δὴ Ἴνδοι τρώπῃ καὶ ζεύξει χρεώμενοι ἐλαύνουσι ἐπὶ τὴν χρυσὴν λελογισμένως, ὅπως ἂν καυμάτων τῶν θερμωτάτων ἐόντων ἔσονται ἐν τῇ ἀρπαγῇ. Quasi dicas, ut, quoties id faciunt, faciant maximam caloris tempore.

Alterius generis, in quo ἄν junctum quidem futuro, sed constructum cum aliis verbis est, multo plura exempla inveniuntur: quorum etsi nonnulla suspecta sunt, tamen res ipsa minime videtur dubia esse. Apud Pindarum Nem. vii. 100. (68.) vulgo legitur: μαθὼν δέ τίς ἂν ἐρεῖ, εἰ πᾶρ μέλος ἔρχομαι ψέγιον ὅαρον ἐννέπων. Boeckhius, recte indicans usum Pindari ἐρεῖ require, ἄν delendum putat. At hoc vix addiderint librarii, quos credibilis est τὶς inseruisse. Patet vero, ἄν non ad verbum, sed ad participium referendum esse. Sed quod apud eundem poetam Isthm. v. 54. Boeckhius scribi vult, εἰρήσεται πᾶ κ' ἐν βραχίστοις, ut κ' ἐν sit pro κε ἐν, id vel propter istam particularum collocationem Graeci sermonis ratio repudiat. Thucydides ii. 80. τοῦ δ' αὐτοῦ θέρους, οὐ πολλῷ ὕστερον τούτων, Ἀμπρακιῶται καὶ Χάονες, βουλόμενοι Ἀκαρνανίαν πᾶσαν καταστρέψασθαι καὶ Ἀθηναίους ἀποστήσαι, πείθουσι Λακεδαιμονίους ναυτικόν τε παρασκευάσασθαι ἐκ τῆς ξυμμαχίδος καὶ ὅπλιντας χιλίους πέμψαι ἐς Ἀκαρνανίαν, λέγοντες ὅτι, ἣν ναυὸν καὶ πεζὴν ἅμα μετὰ σφῶν ἐλθῶσι, ἀδυνάτων ὄντων ξυμβοηθεῖν τῶν ἀπὸ θαλάσσης Ἀκαρνανῶν βραδίως ἂν Ἀκαρνανίαν σχόντες καὶ τῆς Ζακύνθου καὶ Κεφαλληνίας κρατήσουσι, καὶ ὁ περίλοιπος οὐκέτι ἔσταιτο Ἀθηναίους ὁμοίως περὶ Πελοπόννησον. Nonnulli codd. ἄν omittunt; alii habent κρατήσασθαι. Nihil vero vitii in vulgata. Nempe si separatim singula posuisset Thucydides, ita scripsisset, ὅτι βραδίως ἂν Ἀκαρνανίαν σχοίεν, καὶ τῆς Ζακύνθου καὶ Κεφαλληνίας κρατήσουσιν. Eo differt hujus loci sententia ab simili vi. 33. ἡγούμενοι, εἰ ταύτην σχοίεν, βραδίως καὶ τάλλα ἐξεῖν. Isocrates ad Demonem. §. 25. p. 8. Lang. vulgo: οὕτω δ' ἂν ἄριστα χρήσει τοῖς φίλοις, ἐὰν μὴ περιμένῃ τὰς παρ' ἐκείνων δέησεις, ἀλλ' αὐτάγγελοι αὐτοῖς ἐν τοῖς καιροῖς βοηθήσῃ. Jure, ut mihi videtur, hanc scripturam probat Werferus. Codd. quidam omittunt ἄν, alii, in iisque Urbinas, etiam copulam, οὕτως ἄριστα exhibentes. Quid sit illud οὕτω δ' ἄν, intelligas, ubi plene dixeris, οὕτω δ' ἂν χρόμενος, ἄριστα χρήσει. Aeschines de falsa leg. §. 11. p. 196. Reisk. οὕτω γὰρ ἂν μάλιστα μεμνήσομαι καὶ δυνήσομαι εἰπεῖν, καὶ ὑμεῖς μαθήσεσθε. Quod quid aliud est quam οὕτω γὰρ ἂν ποίω; Sed hic quoque codd. nonnulli omittunt ἄν. Contra apud Lucian. Dial. Mort. xiii. 6. T. 1. p. 394. et de calumn. non temere cred. 6. T. iii. p. 133. in hac locutione pro futuro optativum praebuerunt codices. Sic apud Thucydidem i. 33. Bekkerus edidit: γενήσεται δὲ ὑμῖν πειθομένοις καλὴ ἢ ξυντυχία κατὰ πολλὰ τῆς ἡμετέρας χρεῖας, πρῶτον μὲν ὅτι ἀδικουμένοις καὶ οὐχ ἑτέροις βλάπτουσι τὴν ἐπικουρίαν ποιήσεσθε, ἔπειτα, περὶ τῶν μεγίστων κινδυνεύοντας δεξάμενοι, ὥς ἂν μάλιστα μετ' αἰμνήστου μαρτυρίου τὴν χάριν καταθείσθε. Libri κατάρθῃσθε vel καταθήσθε: in uno cod. η̄ a correctore in spatio duarum litterarum capace exaratum. Ac recte quidem Bekkerus: sed non tamen absurdum est, quod Fr. Volcmar Fritzschi, juvenis bene in his litteris versatus, conjiciebat, καταθήσεσθε. Omnino autem, nisi fallor, in qualibet accessoria parte sententiae ἄν locum habet, si illi ipsi parti aliquid fortuiti adscribendum est. Quare non solacium esse puto, quod unus alterve codex in Aristoph. Nub. 465. praebet,

ἄρα γε τοῦτ' ἂν ἐγὼ ποτ'
ὄψομαι;

Non enim ad futurum, sed ad τοῦτο referendum est ἄν. Quod explicatius ita dicas, ἄρα γε τοῦτ' ἂν εἴη, ὃ ἐγὼ ποτ' ὄψομαι; Caeteri libri et Suidas, ἄρα γε τοῦτ' ἄρ'. Venetus, ἄρα γε τοῦτ' ἄρ', ut Reigius edidit. Sed ut ἄρα post ἄρα defendi possit, ἄρα non potest. Similiter in Platonis Phaedone p. 61. C. σχεδὸν οὖν, ἐξ ὧν ἐγὼ ἤσθημαι, οὐδ' ὅπως τοῦτ' ἂν σοι ἐκὼν εἶναι πείσεται. Hic quoque nescio an a grammaticis expulsum sit ἄν, quod abest in membranarum Bodleianarum et aliis quibusdam codd. Xenophon Cyrop. vii. 5, 21. νῦν δ' ἐπ' αὐτοὺς ἴωμεν, ἐν ᾧ πολλοὶ μὲν αὐτῶν καθεύδουσι, πολλοὶ δ' αὐτῶν μεθύουσι, πάντες δὲ ἀσύντακτοί εἰσιν ὅταν δὲ καὶ αἰσθῶνται ἡμᾶς ἐνδον ὄντας, πολὺ ἂν ἐτι μᾶλλον ἢ νῦν ἀρχεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληχῆσθαι.

Hic loco simillimus est hic Dinarchi in Demosth. §. 111. p. 73. Reisk. *μη οὖν ἄχθεσθε αὐτοῦ κλαίοντος καὶ ὀδυνούμενου· πολλὴ γὰρ ἂν δικαιοτέρον ἐλεήσετε τὴν χώραν, ἣν οὗτος καθίστησιν εἰς τοὺς κινδύνους, τοιαῦτα πράττων.* Bekkerus ibi ἐλεήσαιτε ex conjectura edidit, valde illa quidem probabili, sed tamen non evidenter necessaria. Non potest reprehendi, quod legitur apud Lucianum Fugitiv. 24. T. iii. p. 377. *κατίωμεν, ὥς καὶ ὀλέγους αὐτῶν ἐπιτρίψωμεν σήμερον.* Sed alia ibi exstat scriptura, *ὥς οὐκ ἂν*, quam apertum est aut optativum futurum requirere, *ὥς nam* significante. Eadem ratione *τάχ' ἂν* futuro junxit Antisthenes rhetor p. 30. §. 6. (p. 58. Reisk.) *ὅς πρῶτον μὲν οὐκ οἶσθα οὐδ' ὅπως ἔδει μάχεσθαι, ἀλλ', ὥσπερ ὅς ἄγριος ὀργῇ φερόμενος, τάχ' ἂν ποτε ἀποκτενεῖς σεαυτὸν, κακῶ περιπεσὼν τῷ.* De quo non magis dubitandum quin recte dictum sit, quam de *κἂν*. Euripides El. 485.

κἂν ἔτ' ἔτι φόνιον ὑπὸ δέραν

ὑψομαι αἷμα χυθὲν σιδάρῳ.

Lucian. Dial. meretr. xi. 4. T. iii. p. 310. *περὶ γὰρ τῶν ἐτῶν κἂν ὁ πάππος διηγῆσεται σοι, εἴγε ξῆ ἔτι.* Sed in Aristoph. Av. 1314.

ταχὺ δ' ἂν πολυλόγητα τάνδε πόλιν

καλεῖ τις ἀνθρώπων,

ubi Reisigius p. 101. *καλεῖ* tuctur, quia ei *ἂν* probabilitatem rei augere potius quam minuire visum est, nihil prorsus ego quidem invenire queo quo futurum defendam, præferamque quamvis paucorum librorum scripturæ *καλοῖ*, plerisque doctorum probata. Cæterum recte in hoc versu nuper G. Dindorfium τὰν πόλιν dedisse puto, velimque etiam *ταχὺ τὰν* scribi. Adjungit Reisigius Euripidis locum in Heracl. 769. quem ita scribit, *οὔποτε θνατῶν ἡσσονές ποτ' ἂν ἐκ γ' ἐμοῦ φανούνται.* Libri *εὔτ' ἐμοῦ* vel *οὔτ' ἐμοῦ*. Quæ hic Elmsleius duo fœdissima latere menda putat, repetitum *ποτέ* et *ἂν* junctum futuro, non menda sunt, sed recte composita oratio. Illa potius duo vitiosa sunt, *εὔτ' ἐμοῦ*, et quod nomen substantivum deest. Utrumque removeris, si scriperis,

Ζεὺς μοι σύμμαχος, οὐ φοβοῦμαι·

Ζεὺς μοι χάριν ἐνδίκως

ἔχει· οὔποτε θνατῶν

ἡσσους θεοὶ ποτ' ἂν ἐν γ' ἐμοῖ φανούνται.

Multo minus afferre debebat Reisigius Sophocl. Trach. 672.

τοιούτον ἐκβέβηκεν, οἷον ἂν φέρσω,

γυναικί, ἡμῖν θαυμ' ἀνέλπιστον μαθεῖν.

Quo modo quis umquam loquutus est? In Andromacha Euripidis autem v. 465.

οὐδέ ποτ' ἂν δίδυμα

λέκτρ' ἐπαυέσω βροτῶν,

metricis deberi *ἂν* arguunt codices, non habentes eam particulam.

Sed dicendum de *τίς ἂν* cum futuro. In Eurip. Iph. T. 894. hæc leguntur:

τίς ἂν οὖν τάδ' ἂν ἡ θεὸς ἢ βροτὸς ἢ

τι τῶν ἀδοκίμων

ἄπορον πόρον ἐξανύσας,

δυοῖν τοῖν μονοῖς Ἀτρεΐδαιν φανεῖ

κακῶν ἐκλυσιν;

Reisigius pro ea quam sibi fecit notione particulæ p. 100. *τίς ἂν φανεῖ* absurdam interrogationem esse dicit, Seidleroque accedit, *ἂν* ad participium referenti. Nimirum factum est id eodem modo, quo supra vidimus usum Thucydidem, quia in mente habebat poëta, *τίς ἂν οὖν τάδ' ἂν ἐξανύσειεν*; Illa in opinione defixus Reisigius apud Theocritum xxvii. 38. pro *τίνα κεν*, *τίνα μῦθον ἐνέψω* scribi jubet *τίνα καί*. At non magis absurda est talis interrogatio, quam quum nos *wer wohl* vel *wer etwa* dicimus. In Eurip. Bacch. 639. Brunckius e cod. E.

τί ποτ' ἂν ἐκ τούτων ἐρεῖ;

Quem non dicam, ut Elmsleius, non magis potuisse in tantula re errare. Nam potest id sic explicari, *τί ποτ' ἂν εἴη, ὃ ἐκ τούτων ἐρεῖ*; Alii libri *ἄρ'* habent. Æschines in Ctesiph. §. 155. p. 542. Reisk. *τότε μὲν, ταῦτ' ἐκήρυττεν, ἀλλ' οὐ νῦν, ἀλλὰ παραστησάμενος τὸν τῆς ὀρφανίας τοῖς παισὶν αἰτίον τί ποτ' ἂν ἐρεῖ ἢ τί φηέγεται*; Ex undecim Bekkeri codd. unus tantum, isque e correctione, *ἀνερεῖ*, quod non receptum velim. Dinarchus in Demosth. §. 69. p. 49. Reisk. *τί δ' ἂν, τιθώμεν γὰρ*

ταῦτα, ἐὰν κατὰ τὸ ψήφισμα τὸ Δημοσθένους ἀπαιτῇ πέμψας ἡμᾶς Ἀλέξανδρος τὸ χρυσίον τὸ κομισθὲν εἰς τὴν χώραν ὑπὸ Ἀρπάλου, καὶ πρὸς τῷ γεγενῆσθαι τὴν τῆς βουλῆς ἀπόφασιν τοὺς παῖδας καταπέμψῃ πρὸς ἡμᾶς τοὺς νῦν ὡς ἑαυτὸν ἀνακεκομισμένους, καὶ τοῦτων ἀξιοὶ πυνθάνεσθαι τὴν ἀλήθειαν ὑμᾶς, πρὸς θεῶν, ὦ ἄνδρες, τί ἐροῦμεν; Isocrates Evag. c. 25. §. 80. p. 328. Lang. τίνα γὰρ ἂν εὐρήσομεν τῶν τότε γενομένων, εἰ τοὺς μύθους ἀφέντες τὴν ἀλήθειαν σκοποῦμεν, τοιαῦτα διαπεπραγμένον, ἢ τίνα τοσοῦτων μεταβολῶν ἐν τοῖς πράγμασιν αἴτιον γεγενῆσθαι; Codd. Urb. et Vat. omittunt ἔν, ex sententia grammaticorum. Jam nolet, spero, Struvius, quod suaserat in programme xv. in fragmentis Dionysii Hal. ab Angelo Maio editis lib. xiv. c. 15. τί γὰρ ἂν δυνήσονται δεῖν ἐργάζεσθαι τοὺς ὁμῶς χωροῦντας αἱ βαθεῖαι κόμαι; ita mutari, ut aut deleatur ἂν, aut δύναντο reponatur. Sophoclis vero locus in Philoct. 1089. ubi Bruncquius ex uno codice dedit τί ποτ' ἂν μοι τὸ κατ' ἡμᾶς ἔσται; non est huc trahendus, quum ibi aptissime αὖ in cæteris libris scriptum sit.

Quod si τί ἂν licuit cum futuro conjungere, conjicias fortasse eandem etiam negationis rationem esse, ut quæ per interrogationem in τί convertatur. Vereor tamen ut id idoneis exemplis comprobari possit. Nam in Aristoph. Vesp. 942. ubi vulgo,

οὐκ ἂν σὺ παύσει χαλεπὸς ἂν καὶ δύσκολος;

cod. Rav. male οὐκ αὖ. Reisigius autem p. 101. sine controversia οὐκ οὖν reponendum censet. Qui si p. 102. defendendum judicavit, quod in Nub. 1157. libri quidam, in iisque Ravennas habent,

οὐδὲν γὰρ ἂν με φλαῦρον ἐργάσεσθ' ἔτι,

ubi alii libri ἐργάσαισθ' exhibent, non erat cur in pari causa eandem constructionem damnaret. Sed neque his quidquam tribuendum, neque Eurip. Androm. 239.

οὐκ ἂν σιωπῇ Κύπριδος ἀλγήσεις πέρι; —

ubi pariter codd. quidam οὐκ αὖ, viri docti autem οὐκ οὖν. In Thesmoph. 814. non recte legitur,

ἀλλ' ἡμεῖς ἂν πολλοὺς τοῦτων

ἀποδείξομεν ταῦτα ποιοῦντας.

Ubi quum alii ἀποδείξομεν corrigant, mihi potius servato ἀποδείξομεν videtur αὖ pro ἂν, et αὐτὰ pro ταῦτα scribendum esse, ut hi duo versus in unum tetrametrum conjungantur. Quod scriptum est apud Xenoph. Ephes. iii. 8. p. 66, 9. οὐ γὰρ ἐντεῦθεν μέ τις ἀνέλοιτο, οὐδ' ἂν ἐπίδοιμι τὸν ἥλιον, οὐδ' ἂν εἰς φῶς ἐλεύσομαι, in eo facilius feras ἂν futuro additum, quam non additum optativo. Sed hoc genus scriptorum non est in exemplis puræ dictionis habendum.

Ut etiam δς ἂν cum futuro commemoremus, invenitur id apud Polybium xxxviii. 5, 7. καὶ προσεμέτρησεν ἕτερον ψήφισμα παράνομον, ὥστε κυρίως εἶναι τοὺς ἀνθρώπους, οὓς ἂν ἐπὶ στρατηγία αἰρήσονται. Ubi videndum, utrum ἂν deleri, an, quod Schweighæuserus fecit, αἰρήσωνται scribi debeat, de qua aoristi forma disputavit Lobeckius ad Phryn. p. 716. seqq. Apud Platonem de Legg. xii. p. 947. C. recte Astius ex Stephani emendatione, οὓς ἂν οἱ προσήκοιες τοῦ τελευτήσαντος ἐπόψωνται, confirmata ab uno duobusve codd. Vide Lobeckium ad Phryn. p. 734. In Euthydemo p. 290. D. εἰ οὖν, ἢ δ' δς, δεόμεθα ἐκείνης τῆς τέχνης, ἣτις ἂν φ' ἂν κτήσεται ἢ ποιήσασα ἢ θηρευσαμένη, αὐτὴ καὶ ἐπιστήσεται χρῆσθαι, καὶ ἡ τοιαύτη ποιήσε ἡμᾶς μακαρίους, ἄλλην δὲ τινα, ἔφη, ζητητέον ἀντὶ τῆς στρατηγικῆς. Omittunt prius ἂν membr. Bodl. et tres e tredecim codd. Bekkeri. Apud Herodotum i. 93. vulgo ἐς δ' ἂν συνοικήσουσι. Sed quidam codd. ut Werferus scribendum monuit, συνοικήσωσι.

Quod si summam horum, quæ disputavimus, paucis volumus comprehendere, sic erit statuendum: primo videri ἂν construi posse cum futuro in narratione rei fortuitæ; deinde conjungi cum eo, sed ut non sit constructum, posse, ubi pertineat ad aliam notionem, quam quæ in verbi futuro inest, dummodo ea talis sit, ut ipsa per se rei fortuitæ ac dubiæ notationem apte recipiat.

IX.—De ἂν cum indicativo præsentis.

MAGIS quam futuri, præsentis indicativi constructio cum particula ἂν controversa est. Eam tuebatur Bruncquius, quem vide ad Aristoph. Plut. 885. Eq. 1131.

Ach. 873. Negant grammatici : de quibus supra dictum. Si qua est ratio, qua ἀν cum praesentis indicativo conjungi possit, non potest alia esse, quam duplex illa, de qua modo in futuri explicatione dictum est. Sed in hoc quoque genere magna pars exemplorum corrupta est. Et saepe quidem metricorum industria, aliquando etiam criticorum imperitia grammaticae. Qui errores hodie vel sublatis sunt, vel removeri a quovis possunt. Vide Aristoph. Plut. 883. Nub. 395. Ran. 1421. Ach. 157. Av. 1069. Vesp. 343. Thesm. 99. Stobaei Sermon. iii. 75. p. 44, 14. V. 67. p. 69, 8. xci. 24. p. 503, 20. cviii. 59. p. 571, 10. cxx. 30. Eclog. l. 8. p. 126. Euripidis versum in El. 1121. egregia emendatione sanavit Io. Ulr. Faesi, Turicensis :

δρᾶς; ἄν' αὖ σὺ ζῶπυρεῖς ἄλγη νέα·

i. e. ἀναζῶπυρεῖς. Quae Matthiae in gr. Gr. §. 598. c. attulit, aliena sunt, praeter Platonis locum in Alcib. ii. p. 142. E. ubi nunc γοῦν pro γ' ἀν restitutum. Apud eundem de Legg. i. 14. p. 647. A. recte Astius ἀρ' οὐ καὶ νομοθέτης. In Cratylo p. 391. B. optimi libri αὖ pro ἀν praebuerunt, qua mutatione etiam Andocides de pace cum Lacedaem. 24. p. 165. (100. Reisk.) indiget; vide §. 9. Demostheni epist. 2. p. 1467, 9. codicis ope menda exempta est : item Andocidi p. 126. §. 86. (p. 41. Reisk.) Sunt etiam apud Homerum nonnulla hujusmodi, maxime in Odyssea: ut Γ. 255.

ἦτοι μὲν τόδε κ' αὐτὸς οἶται, ὥς κεν ἐτύχθη,
εἰ ζῶντ' Αἰγίσθον ἐνὶ μεγάροισιν ἔτεμνεν
Ἀτρεΐδης, Τροίηθεν ἰὼν, ξανθοῖς Μενέλαος.

Nam quis non credat τόδε γ' αὐτὸς a poeta profectum esse? Quamquam hoc quidem videri potest per attractionem quamdam vel mutationem structurae dictum esse, quasi voluerit dicere, τόδε κ' αὐτὸς οἶται κακὸν γενέσθαι Αἰγίσθω. Et A. 316.

δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνῶγει,
αὐτὶς ἀνερχομένη δόμους οἰκόνδε φέρεσθαι.

Scribe ἀνώγη. B. 86.

ἐθέλεις δέ κε μῶμον ἀνάψαι.

Cod. Harl. ἐθέλεις δέ καί. Unde Wolfius in postrema ed. ἐθέλεις δέ κε, recte, si signum interrogandi apposuisset. Ω. 87.

ἤδη μὲν πολλῶν τάφῳ ἀνδρῶν ἀντεβόλησα
ἠρώων, ὅτε κέν ποτ' ἀποφθιμένον βασιλῆος
ζῶντωνται τε νέοι καὶ ἐπεντύνονται ἔθλα.

Ut monui in diss. i. de legibus quibusdam subtilioribus sermonis Homericī p. 7. quemadmodum Latine dici non potest, multos vidi ludos, quum certamina instituerint juvenes, sed dicendum est quum instituunt, ita etiam Graecus sermo non admittit conjunctivum in tali sententia. Quod si hic non mendosa est particula ἔν, suspicor ita esse conjunctivos restituendos, ut simul et hic, et Od. A. 415. ἀντιβολήσας scribatur. Nam veteres quidam h. l. ἀντεβόλησας, sed male in eo versu qui hos sequitur sic scribebant :

ἀλλά κε κείνα μάλιστα ἰδὼν ἐτεθήπας θυμῷ.

Utrumque in postrema editione recepit Wolfius. Vulgo ἐτεθήπας, ex Od. Z. 166. ut opinor. Alii ἐτεθήπεο, alii θήησας, quam veram scripturam esse vix sinit dubitare simillimus locus, Od. A. 415. seqq. Aliud corruptum exemplum invenitur Od. Ζ. 162.

τοῦ μὲν φθίνοντος μηνὸς, τοῦ δ' ἰσταμένου
οἴκαδε νοστήσει, καὶ τίσεται, ὅς κεν ἐκείνου
ἐνθάδ' ἀτιμάξει ἄλοχον καὶ παῖδιμον νῖον.

Hic aut ἀτιμάξη scribendum videtur, aut, servato indicativo, ὅστις, quod alii libri habent.

Sed satis de his, quae ferri nequeunt. Dicam nunc de illis duobus modis, quos supra monui rationi non repugnare, si possint exemplis confirmari. Eorum prior erat is, ut in narratione rei fortuitae quemadmodum in praeteritis, sic etiam cum praesentis indicativo conjungeretur ἀν. Fateor vero, nullum mihi exemplum occurrisset, quod hunc usum ita firmet, ut non aut corruptum, aut saltem suspectum videatur. Sed quemadmodum temerarius esset, qui dubiis exemplis confideret, ita non minus inconsiderate ageret, qui quae non aut certis aut multis exemplis compro-

bata videret, ne posse quidem dici contenderet. Apud Homerum Iliad. Ξ . 484. legitur:

τῷ καὶ κέ τις εὐχεται ἀνὴρ

γνωτὸν ἐν μεγάροισιν ἀρῆς ἀλκτῆρα λιπέσθαι.

Non facile hæc quisquam reprehenderet, si verbum esset temporis præteriti. Verum etsi hæc est plerorumque librorum scriptura, tamen nihil ei tribuendum est. Onisum est *κε* in codice apud Clarkium, omittitque in explicatione loci Eustathius p. 998, 41. (995, 15.) Cod. Vrat. d. autem habet id, quod ut et consuetudini poetæ et sententiæ ipsi melius conveniens verum judicandum est: τῷ καὶ τέ τις εὐχεται ἀνὴρ. Sic Iliad. I. 159.

τοῦνεκα καὶ τε βροτοῖσι θεῶν ἐχθιστος ἀπάντων.

Apud Aristophanem in Ach. 873. Βωτοῦς, interrogatus quid afferat, respondet,

ὅς' ἔστ' ἂν ἀγαθὰ Βοιωτοῖς ἀπλῶς.

Id nos diceremus, *was es etwa gutes in Bœotien giebt*. Hæc etsi et codd. nonnullorum et vet. edd. scriptum est, tamen optimi quidam libri *ἂν* omittunt, *ἔστιν* scriptum exhibentes: fatendumque, potuisse *ἂν* vel e prima sequentis vocabuli syllaba nasci, vel a metricis, quum *ἔστ' ἀγαθὰ* scriptum invenissent, inseri. Non tamen rationi repugnat particula. Sed ut hic non ferenda videntur, quia cum ipso est verbo constructa, non offendit tamen, si ad aliam vocem refertur. Illustre exemplum exstat in Xenophontis Symposio 4, 37. ἐγὼ δὲ οὕτω μὲν πολλὰ ἔχω, ὥς μόλις αὐτὰ καὶ ἐγὼ ἂν αὐτὸς εὐρίσκω. Delevit *ἂν* Schæferus, quem nuper sequutus est L. Dindorfius. Non recte, mea sententia. Numquid enim aliud est illud Sophoclis, *εἶτα πῦρ ἂν οὐ παρῆν*, et quæ plurima similia supra commemoravimus? Nimium sic est illud explicandum, ὥς μόλις αὐτὰ καὶ ἐγὼ αὐτὸς ζητοῖν εὐρίσκω. Hæc igitur qui damnet, quoniam rariora sunt, vereor ne parum perspectam habeat Græci sermonis elegantiam.

Ab hoc exemplo ut jam ad illud genus transeamus, in quo particula non est proprie cum verbo constructa, non pauca huiusmodi inveniuntur, quæ cave temere corrigas. Non est ad hoc genus referendus locus Thucydidis iv. 63. memorabilis ille propter libericrem, sed tamen justam verborum structuram: τὸ ξύμπαν τε δὴ γινώμεν, πειθόμενοι μὲν ἑμοί, πόλιν ἔχοντες ἕκαστος ἐλευθέραν, ἀφ' ἧς αὐτοκράτορες ὄντες τὸν εὖ καὶ κακῶς δρῶντα ἐξ ἴσου ἀρετῇ ἀμνυόμεθα: ἦν δὲ ἀπιστήσαντες ἄλλοις ὑπακούσωμεν, οὐ περὶ τοῦ τιμωρῆσασθαι τινα, ἀλλὰ καὶ ἄγαν, εἰ τύχοιμεν, φίλοι μὲν ἂν τοῖς ἐχθίστοις, διάφοροι δὲ οἷς οὐ χρῆ, κατ' ἀνάγκην γιγνώμεθα. Sic plerique et optimi libri: vulgo γιγνώμεθα. Quis hic non primo ad aspectu vel γιγνώμενοι, quod, ut ἔχοντες, ex γινῶτε pendeat, vel saltem γιγνώμεθα exspectet? Et tamen omnia recte habent. Ac primum, in quo haserunt interpretes, οὐ περὶ τοῦ τιμωρῆσασθαι τινα, sic est dictum, ut referatur ad φίλοι: volebat enim dicere, οὐκ ἂν περὶ τοῦ τιμωρῆσασθαι τινα φίλοι γιγνώμεθα, scilicet οἷς χρῆ: sed ne bis dicendum esset φίλοι, in altera parte posuit, addito statim opposito: atque ut φίλοι et διάφοροι, τοῖς ἐχθίστοις et οἷς οὐ χρῆ invicem opposuit, sic opposuit etiam γιγνώμεθα ἂν et κατ' ἀνάγκην γιγνώμεθα, ita quidem, ut optativus ad ἂν ex illo indicativo supplendus sit. Itaque plene sic dicas: οὐ περὶ τοῦ τιμωρῆσασθαι ἀλλήλοις φίλοι γενησόμεθα, ἀλλὰ καὶ ἄγαν, εἰ τύχοιμεν, φίλοι μὲν ἂν γιγνώμεθα τοῖς ἐχθίστοις, διάφοροι δὲ οἷς οὐ χρῆ κατ' ἀνάγκην γιγνώμεθα. Non valde dissimile est hoc Demosthenis Ol. i. p. 15, 8. οὕτε γὰρ ὥς δοκεῖ καὶ φήσειέ τις ἂν μὴ σκοπῶν ἀκριβῶς, εὐτρεπῶς, οὐδ' ὥς ἂν κάλλιστ' αὐτῷ τὰ πράγματα ἔχει. Vide ibi Schæferum, cui displicet ἔχει, unice probatur ἔχοι. Neutri a codd. fides deest. Utrumvis alterum ex se repeti cogitatione postulat.

Aptius afferri poterit hoc Aristophanis in Eq. 1131.

χοῦτω μὲν ἂν, εὖ ποιεῖς,

εἰ σοι πυκνότης ἔνεστ'

ἐν τῷ τρόπῳ, ὥς λέγεις,

τοῖσι πάντῃ πολλή.

Hæc est libri Ravennatis aliorumque scriptura, quæ si sic intelligitur, οὕτω μὲν ἂν ποιῶν, εὖ ποιεῖς, non est quod eam vituperes. Sed quum ποιοῖς in cod. Ven. ac Suidæ edd. vet. et cod. Oxon. legatur, non opus est indicativum tueri. Quod Stobæus Se. m. xxi. 5. ex Menandri Thrasyleonte attulit,

κατὰ πόλλ' ἂν ἔστιν οὐ καλῶς εἰρημένον

τὸ γνῶθι σαντόν· χρησιμώτερον γὰρ ἦν
τὸ γνῶθι τοὺς ἄλλους·

ubi apud Anton. Meliss. scriptum est κατὰ πολλῶν, II. Stephanus in Sent. Com. p. 408. et Dobræus ad Aristoph. p. (110) κατὰ πολλά γ' emendarunt, parum probabiliter. Multo veri similis est, quod Porsonus conjecit, κατὰ πόλλ' ἔρ' ἔστιν. Mihi tamen genuinum videtur κατὰ πολλῶν, a Stobæo autem profectum ἔστιν. In Platonis Apol. Socr. p. 41. B. ubi editi habent: καὶ δὴ καὶ τὸ μέγιστον, τοὺς ἐκεῖ ἐξετάζοντα καὶ ἐρευνῶντα ὥσπερ τοὺς ἐνταῦθα διάγειν, τίς αὐτῶν σοφός ἐστι καὶ τίς οὐκ ἐστὶν, ἔστι δ' οὐ· membr. Bodl. et quinque de sedecim codd. Bekkeri, octoque optimi apud Stallbaumium præbent τίς ἂν αὐτῶν σοφός ἐστι. Qui locus est ejusmodi, ut, si aliunde satis firmari possit ista constructio, ad sensum venustissime addita videatur particula, subindicans singulari casu fieri, ut quis vere sapiens inveniat. Est enim illud τίς ἂν qui forte, nobis *wer etwa*: ejusque exempla etiam cum futuro juncti vidimus. Et concedere debebunt, τίς ἂν cum indicativis omnium temporum constitui posse, si qui Schæfero assentiuntur, qui τάχ' ἂν ita dici putat, ut ἂν ad τάχα pertineat, neque ad verbum referatur. Par enim caussa est. Nam latet in isto ἂν talis sententia, τίς ἂν εἴη ὅς. Videtur autem valde placere sibi ea in re Schæferus, qui de illo τάχ' ἂν non solum ad Greg. Cor. p. 44. sed sapius ad Sophoclem monuerit, ut ad Cæd. R. 528. ad Cæd. Col. 965. et 1076. et in addendis ad Cæd. R. 139. Vellem vero demonstrasset vir doctissimus. Nam ex istis exemplis, quibus utitur, ne illa quidem duo, quæ ex Platonis Phædro attulit, rem comprobant. Eorum prius hæc est, p. 256. B. C. εἰ δὲ δὴ διαίτη φορτικωτέρῃ τε καὶ ἀφελυσσόμενῃ, φιλοτιμίῃ δὲ χρῆσονται, τάχ' ἂν πού ἐν μέσῃς ἢ τινὶ ἄλλῃ ἀμελείᾳ τῷ ἀκολάστῳ αὐτοῖν υποζυγίῳ λαβόντε τὰς ψυχὰς ἀφρούρους, συναγαγόντε εἰς ταῦτόν, τὴν ὑπὸ τῶν πολλῶν μακαρίστην αἵρεσιν εἰλέτην τε καὶ διεπράξαντο, καὶ διαπραξαμένω τοιοῦτον ἦδη χρώνται μὲν αὐτῇ, σπανία δέ, ἅτε οὐ πάσῃ δεδογμένα τῇ διανοίᾳ πράττοντες. Alterum hoc est p. 265. B. τῆς δὲ θέας τεττάρων θεῶν τέτταρα μέρη διελόμενοι, μαντικὴν μὲν ἐπιπίνοιαν Ἀπόλλωνος θέντες, Διονύσου δὲ τελεστικὴν, Μουσῶν δ' αἰδ' ποιητικὴν, τετάρτην δὲ Ἀφροδίτης καὶ Ἔρωτος, ἐρωτικὴν μανίαν ἐφήσαμέν τε ἀρίστην εἶναι, καὶ οὐκ οἷδ' ἔπη τὸ ἐρωτικὸν πάθος ἀπεικάζοντες, ἴσως μὲν ἀληθοῦς τινὸς ἐφαπτόμενοι, τάχα δ' ἂν καὶ ἄλλοσε παραφερόμενοι, κεράσαντες οὐ παντάσῃσι ἀπίθανον λόγον, μυθικόν τινα ὕμνον προσεπαίσαμεν μετρίως τε καὶ εὐφήμως τὸν ἐμὸν τε καὶ σὺν δεσπότῃ Ἐρωτᾷ, ὦ Φαῖδρε, καλῶν παίδων ἔφορον. Nam in priore horum locorum etiam si τάχα abesset, recte potuerat ἂν participio addi, quo significaretur, si forte animos non custoditos deprehendant. Omittunt autem ἂν aliqui codices. In altero vero quis non videt, si participio substituatur simplex oratio, dicendum esse, τάχα δ' ἂν ἄλλοσε παραφερόμεθα! Unde hic quoque ἂν cum verbo constructum esse patet. Talis est etiam Aristophanis locus in Vespiis v. 280.

τάχα δ' ἂν διὰ τὸν χειζίνον ἄνθρωπον,
ὃς ἡμᾶς διαδύετ',
ἐξαπατῶν, λέγων ὡς
καὶ φιλαθήναιος ἦν καὶ
τὸν Σάμῳ πρῶτος κατείποι,
διὰ τοῦτ' ὀδυνηθεῖς,
εἴτ' ἴσως κείται πυρέττων.

Nam quid aliud istud participium quam brevior quedam dicendi ratio est, contracta ex eo, quod plene diceretur, τάχ' ἂν ὀδυνηθεῖν, καὶ εἶτα κείται πυρέττων. Itaque ejus modi potius locis utendum fuisse Schæfero, qualis hic est Andocidis de Mystec. p. 136. §. 117. (p. 58. Reisk.) φέρε δὴ τοῖνον, ὦ ἄνδρες, τάχα γὰρ ἂν αὐτὸ βούλεσθε πυθέσθαι, ὃ δὲ Καλλίας τί βουλόμενος ἐτίθη τὴν ἱκετηρίαν; Omittit ἂν codex unus; nescio an e correctione ejuspiam grammatici. At quis non corrigat, τάχα γὰρ ἂν βούλοισθε πυθέσθαι? Similiter peccatum in quibusdam libris Herodoti viii. 136. de quo loco in optativi explicatione dicitur.

Non est hic silentio prætereundus locus Aristophanis in Pace v. 1028. in quo me jure notavit Dobræus p. (110.) quod in Elem. d. m. ὁπόσ' ἂν χρεῶν ἔστιν reliquerim. Ipse ὁπόσ' ἔστι χρεῶν legere videtur. Vulgo ibi: τί δ' οὐ σὺ φρονεῖς ὁπόσ' ἔστι χρεῶν τὸν γε σοφῇ δόκιμον φρενί. Suidæ cod. Leid. ὁπόσα χρεῶν ἔστι τὸν

σοφῇ. Codd. Rav. et Ven. ὅπως ἂν χρεῶν ἔστι τὸν σοφῇ. G. Dindorfius ita edidit :
 πῶς δ' οὐχί; τί γάρ σε πέφευγ', ὅσα χρή
 σοφὸν ἄνδρα; τί δ' οὐ σὺ φρονεῖς, ὅπως ἂν
 χρεῶν τὸν γε σοφῇ δόκιμον
 φρενὶ πορίμῳ τε τόλμῃ;

Id mihi quidem non videtur ferri posse, quia sive ἦ sive εἴη intelligas, non recte procedit sententia. Quin ne illa quidem, ὅσα χρή σοφὸν ἄνδρα, quo sensu verbis τί γάρ σε πέφευγε aptari possint, video. Immo vix puto dubitari posse, quin nihil sint nisi explicatio verborum ὅποσα χρεῶν τὸν σοφῇ δόκιμον φρενί. Hinc etiam arbitror, excidisse nonnulla; quæ autem habemus, sic esse scribenda: πῶς δ' οὐχί; τί γάρ σε πέφευγε; τί δ' οὐ σὺ φρονεῖς ὅποσα χρεῶν ἔστι σοφῇ δόκιμον φρενὶ πορίμῳ τε τόλμῃ;

Pertinet ad hanc disputationem etiam εἰς cum indicativo præsentis junctum, quod recentiores, in iisque ipsi grammatici non raro usurparunt. De qua re a Bastio Schæferoque disputatum est in Epimetro ii. ad Aristoph. Plut. p. xxxviii. seq. Atqui originem tamen aliquam habere consuetudo ista debet. Non est enim credibile, si illud solæcum est, subito solæcismum placuisse Græce loquentibus. Immo istæ a genuina linguæ ratione aberrationes fere ex eo natæ sunt, quod imitari, quæ apud antiquos et bonos scriptores exquisitiora viderentur, in laude numerabatur: quæ imitationes, quum caussa, cur illi aliquando a regula declinassent, non essent satis perspectæ, sæpiissime in vitium degenerarunt. Non debet quidem Schneiderus in Epicuri epistola p. 27, 84. εἰάν τις βαστάζει defendere, neque Reiskius apud Demosthenem Or. in Neær. p. 1374. e cod. Bav. dare εἰάν δ' εἴσει, neque ab aliis ferri apud Lycurgum 109. p. 266. (212. Reisk.) ὅταν ἐν τοῖς ὕπλοις ἐκστρατευόμενοι εἰσι. Heinrichius ibi ἴωσι edidit, quod non ausim defendere. Immo Bekkerus autem alique ὅσι scribendum putant, quod, nisi forte et ὅταν et εἰσὶ ut ab interprete adjecta deleri volemus, omnino probandum est. Aliter vero sentio de Herodoti verbis iii. 69. in quibus idem est atque apud Lycurgum librorum consensus: ἦν γὰρ δὴ μὴ ἔστι ὁ Κύρου Σμέρδης, ἀλλὰ τὸν καταδοκέω ἐγώ, οὗτοι μιν σοὶ τε συγκοιμώμενον καὶ τὸ Περσέων κράτος ἔχοντα δεῖ χαίροντα ἀπαλλάσσειν. Nuper editum εἰ ex conjectura, quam nequaquam probō. Nam etsi hic et ἦν μὴ ἦ et εἰ μὴ ἔστι dici potuit, tamen ne ἦν μὴ ἔστι quidem idonea ratione carere puto. Sic enim loqui videtur Otanes, ut non neget quidem, posse illum Cyri filium esse, quo fine particula rem fortuitam significante utitur, sed indicet tamen se certo credere non esse eum Cyri filium, quod exprimit indicativo adjuncto. Magis id eluceret, si dimisset: ἦν γὰρ δὴ μὴ ἦ ὁ Κύρου Σμέρδης, ἀλλ' ἔστι τὸν καταδοκέω ἐγώ: ut paullo post in eodem capite scriptum est: ἦν γὰρ δὴ μὴ τυγχάνη τὰ ὅσα ἔχων, ἐπιλαμπρος δὲ ἀφάσσοις ἔσται, εὖ εἰδέναι ὥς αἰστώσει μιν. Quo loco quod tres codd. habent, εἰ τυγχάνει, minime prætulerim. Nam est quidem in illo liberioris modorum usu negligentia quædam, sed laudanda illa potius quam vituperanda, quia non incitiam fontem habet, sed intelligentiam veri aptique. Comparari potest Theagis locus apud Stobæum l. 67. qui in vulgatis edd. bis scriptus invenitur p. 8. et 10. notabilis etiam propter formam, ὕκκαν, quam ex cod. A. pro ὕκα recepit Gaisfordius p. 31. ὕκκαν οὖν ἐς τὸ ἐν τὰ τρία ταῦτα μόλη, μίαν ἐπιδεξάμενα συναρμογάν, τόκα δὲ γίνεται ἀρετὰ καὶ ὁμολογία ἐν τῇ ψυχῇ ὕκκαν δὲ στασιάζοντα καὶ ἀπ' ἀλλήλων ἀπέσπασται, τόκα δὲ γίνεται κακία καὶ ἀναρμοστία ἐν τῇ ψυχῇ. Nam etsi quis, quoniam cod. A. ἀπόσπασται habet, conjicere possit ἀποσπάται scribendum esse, tamen, si quid mutandum, aptius foret ἀπόσπαστα, omisso verbo, ut sæpius in hoc fragmento infra. Sed defendi potest ἀπέσπασται, non tamen ut ex ὕκκα, sed ut ex ὅτε, quod latet in ὕκκα, pendeat. Istud ὕκκα, hæc enim genuina scriptura est, quum sæpiissime in ista Theagis dissertatione uti debebat cum conjunctivo constructum sit, semel additum habebat indicativum ἐπικρατεῖ, quem recte Gaisfordius cum Schowio in conjunctivum mutavit. In Clinix fragmento, quod numero 66. est in illo capite Stobæi, pro αἰκ' ὀρθοπλοεῖ cod. A. præbuit καὶ ὀρθοπλοεῖ. In Aichytæ fragmento ibidem 70. p. 12, 48. recte Gaisfordius: φαμί τὰν ἀρετὰν ἡμεν ποττὸ μὴ κακοδαιμονεῖν ἱκανάν, τὰν δὲ κακίαν ποττὸ μὴ εὐδαιμονεῖν, αἶκα τὰς ἑξίας αὐτὰς κρίνωμεν. Legebatur ibi κρίνωμεν, et in cod. A. κρίνομεν. Sic etiam in Ecphantæ loco apud Stobæum xlviii. 64. p. 333, 34. scri-

bendum, καὶ τοῖς μὲν ἄλλοις ἀνθρώποις, αἵκα ἁμαρτάνωντι, ὁσιωτάτα κάθαρσις ἐξομοιωθῆμεν τοῖς ἀρχόντεσσιν. Ubi editum ἁμαρτάνοντι. Nec dubitandum, quin in his Pythagoræorum apud Galium p. 712. ἐπεὶ δὲ καὶ γαμείται, et p. 751. αἵκα χρῆ, conjunctivi γάμηται et χρῆ reponendi sint. Sed p. 709. ubi est αἵκα ταῦτόν ἐστι τὰγαθὸν καὶ κακόν, scribendum αἵπερ, quod sæpius ibidem in iisdem verbis et p. 708. 716. usurpatum.

Denique ne desiderentur indicativi perfecti cum ἂν conjuncti exempla, hæc adjiciam: Hesiodi apud Stobæum Serm. ii. 14.

ἔμμορέ τοι τιμῆς, ὅς κ' ἔμμορε γείτονος ἐσθλοῦ.

Sed in Hesiodi libris O. et D. 345. recte legitur ὅς τ' ἔμμορε. Et Dionysius Hal. in epistola ad Pompeium de præcipuis historicis p. 786, 14. εἰ δ' ὑπερείδεν ἐν τοῦτοις, ἐφ' οἷς μάλιστα ἂν ἐσπούδακε, τῆς τε συμπλοκῆς τῶν φωνηέντων γραμμάτων καὶ τῆς κυκλικῆς εὐρυθμίας τῶν σχηματισμῶν πολὺ ἀμείνων ἂν ἦν αὐτὸς ἐαυτοῦ κατὰ τὴν φράσιν. Quis vero dubitet quin expungenda sit particula, qua nihil opus esse, jam a Stephano erat monitum?

LECTURES ON POETRY.

BY T. CAMPBELL.

A SHORT notice of Sophocles, in Suidas's Lexicon;¹ a life of him, prefixed to his works, by an anonymous Greek scholiast; and some passages in which he is cursorily mentioned by classic authors, contain all the scanty information respecting this great poet, that has come down from antiquity. Among modern scholars, Petitus, Gyraldus, Meursius, Fabricius, and the re-
editors of the Greek Library, have collected those traditionary testimonies; and Lessing has collated them with peculiar sagacity, though he unhappily left his work unfinished. The materials for a clear and connected history of the poet's life, certainly cannot be said to exist: and in biography, as in architecture, there is no skill that can atone for the want of materials. It is not surprising, therefore, that there should be no satisfactory life of Sophocles in English, any more than in any other language. But still a few interesting traditions respecting the

¹ Suidas's account is short, nor does he deign to quote an authority. The anonymous scholiast quotes Aristoxenus, (of Tarentum it may be supposed,) who wrote a treatise on music still extant, and Ister, a pupil of Callimachus, and is more circumstantial than Suidas, but is by no means a satisfactory biographer. More than a dozen ancient authors give us something about Sophocles, among whom Athenæus, Plutarch, the author of the "Arundel Marbles," and the anonymous writer of the Records of the Olympiads, deserve to be mentioned.

poet actually remain to us ; and it is surprising with what meagreness and frigidity two successive English translators of his works have contrived to string them together.

According to the Arundel Marbles (which, with deference to Lessing and Fabricius, I prefer to any other authority,) Sophocles was born in the third year of the 70th Olympiad (B. C. 498 years), and was eight and twenty when he gained his first victory in the theatre.¹ The latter circumstance Lessing thinks irreconcilable with Plutarch's assertion, that the poet was then a young man ; for nobody (as the learned German alleges) is thought young at eight and twenty. But, alas ! is there not a time when we begin to think that period of life enviably youthful ? His rival Æschylus, when he was beat by Sophocles at the age of fifty-six, may have possibly been of that opinion.

The free people of Athens were divided into tribes or *phylas*, and subdivided into *demoi* or parishes. Sophocles's tribe is supposed to have been that of Hippothoon, and his parish was Colonos,² a place (signifying a hill) near Athens, which was doubly honoured in being the place of his birth, and the scene of one of his most beautiful tragedies.

In spite of all the obscurity that involves so many points of his personal history, it seems to be clear that he was a happy-tempered and fortunate man ; that he was devotedly attached to his native soil, and that nothing could tempt him to leave it, though he was pressingly invited to foreign courts. As little can it be doubted that local fondness induced him to lay the scene of his second *Cædipus*, not only in his native country, but in the hamlet of his birth-place.³ At the time of composing that tragedy, he was extremely old ; but it has no token of his

¹ Suidas's date of his birth in the seventy-third Olympiad is evidently erroneous, if Sophocles danced and sang in public around the trophy erected for the battle of Salamis. At sixteen years of age such an appointment is credible ; but Suidas's reckoning would make him only six—an age when those who took him to a solemn festival, instead of putting a hymn of victory into his mouth, were more likely to have given him figs to hold his tongue.

² There was another Colonos within Athens itself. In our poet's second tragedy on the fate of *Cædipus*, the Athenian, who meets the royal exile, calls the place where the scene of the drama is laid *τον ἱπποτην Κολωνον*. (line 60.) On this account I prefer giving it the name Colonos, to calling it Coloné, or Colona, with the French and English translators. Cicero mentions it, lib. v. de Finibus, with the words "*Coloneus ille locus*," according to the common editions ; but Meursius, in his *Reliqua Attica*, corrects the reading to Colonos.

³ *χαρίζομενος οὐ μόνον τῇ πατρίδι ἀλλὰ τῷ ἑαυτοῦ δήμῳ*, says the Scholiast.

fervid genius having been damped by years. How pleasing it is to imagine his venerable aspect, as he walked abroad in that Attic landscape and meditated his final work! Athens, with all her temples and monuments, so many of which had sprung up in his long life-time, was before him—the theatre where he had been fifty times crowned, and the land which, great as it was, he had elevated in glory.¹ Beside him were the walks of his childhood, and he was to make them heroic ground in his old age, by the poetical presence of an *Œdipus* or *Theseus*, and an *Antigone*—thus hallowing to the world's remembrance the spot of earth that was dearest to his own.

It is undetermined, says his English translator, Dr. Francklin, with regard to him as with regard to Demosthenes, whether his father was a Vulcan or a Cyclop, the master of a forge or a common smith. The reverend Doctor ought to have known, in the first place, that there can be no doubt as to the father of Demosthenes having been a wealthy manufacturer, and in the next place, that Pliny the elder assigns a noble descent to Sophocles. The question whether our poet was the son of a mechanic, a manufacturer, or a landed proprietor, has certainly not a particle of interest, in as far as our veneration for him is concerned; for what is genealogy to genius? But, as he rose to a high public station in Athens, it would gratify curiosity to know whether he attained it by the popularity of his genius alone, or by the collateral influence of his birth and fortune.

I agree with Lessing, as to the extreme improbability of his having been either of humble, or middling birth. Aristoxenus says that his father was an operative smith or joiner; and Ister makes him a sword-cutler. To the credibility of this tradition, or rather of two traditions clashing with each other, the anonymous scholiast biographer justly objects, first, that Sophocles shared a command in the Athenian army with Pericles and Thucydides, both men of high birth; and secondly, that none of the comic poets ever ridiculed the lowness of his descent. This is certainly a token that they had nothing to say against it. Euripides was rallied with his mother's herb-stall, Isocrates with his father being a flute-maker, and Themistocles, in spite of all his services, with the poverty of his house. Aristophanes,

¹ The power of Athens was on its decline in the last years of Sophocles, and as a patriot he must have felt this misfortune. But still, amidst public calamity and domestic ingratitude, what a solace to his old age must the composition of such a tragedy have been! and let us hope too, that he had a daughter such as he paints *Antigone* or *Ismene*.

though not certainly so inimical to our poet as to Euripides, yet spared not Sophocles himself entirely, but accused him of avarice in his old age; and if his father had been a mechanic, we should have probably heard as much about his saws and hammers as about the mother of Euripides having sold greens.

But, whilst the same scholiast biographer rejects the accounts of Aristoxenus and Ister in their strict sense, he compromises the matter by supposing that the poet's father may have lived by a manufactory and kept a number of slaves. This supposition, it should be observed, is a mere emendation of two preceding accounts, that neither agree with each other nor with probability; whilst Pliny's assertion of his family being noble is direct and consistent with appearances. It is true, that if he was the son of a tradesman, he would have been eligible to a generalship, according to the Athenian constitution as it was new modelled by Aristides. Even in Sophocles's lifetime, Cleon left his tanner's shop in order to operate with some success on the hides of the Lacedemonians; and at a later period the son of a master cutler "wielded at will the fierce democracy." But Cleon was a demagogue, and Demosthenes was a great orator. Sophocles was neither; and it appears on the whole that neither his political nor military talents were pre-eminent.¹ If we exclude, then, the supposition of his birth and fortune, we have no circumstance to call into account for his advancement to a high military command, excepting his dramatic popularity; and it is a curious fact, that one of his appointments should be recorded to have been the reward of a successful tragedy. But, as I shall have occasion to remark more expressly hereafter, it is impossible to believe that he owed his military promotion exclusively to his fame in the drama; and as the Athenians, even late in their democracy, continued practically aristocratic in the choice of their commanders, it seems to be necessary to suppose that he had wealth and family, as well as fame, to recommend him in rising to a generalship.

He received a liberal education, which at Athens consisted in

¹ Athenæus says that his political talents were very indifferent. That learned gossip wrote, it is true, in the second century, but he had in his possession the writings of at least one author (viz. Ion) who had seen and conversed with Sophocles. Ion, no doubt, like many dealers in anecdote, might tell lies. I trust he does so in one or two instances respecting Sophocles. But the tradition, which came down to Athenæus, whether from Ion or from others, as to the indifference of our great dramatist's political talents, is very credible. The author of one hundred and twenty tragedies might be excused for the want of political industry.

grammar, music, and gymnastics; and he obtained a prize crown both in the wrestling and the music school. His teacher in music and dancing was Lamprus, whose name has had an honor seldom acquired by the saltatory vocation, of being cited and praised both by philosophers and historians. There is reason to believe, however, that besides being an excellent musician, this Lamprus was also a considerable poet, so that, whatever share of his glory he owed to his heels, he was indebted for some of it to his head. Indeed the music-master in Greek education was a person whose consequence ought not to be measured by modern ideas. According to Plato, he was fully as much a moral as a musical teacher. Damon, the music-master of Pericles, taught him politics, and became so distinguished a politician that at last he drew on himself the unpleasant honor of ostracism.

At the age of sixteen the personal beauty of Sophocles was so remarkable, that he was selected to lead the juvenile band that danced and sang to the lyre around the trophy erected for the victory of Salamis. That solemnity took place on the island itself. In the awful crisis before the battle, the Athenians had sent all their women and children for security to Trœzené, to Ægina, and to Salamis. To the last of these places Sophocles must have been brought, being yet under the military age, and must have been a spectator of the combat. On that occasion, as Lessing remarks, the three favorites of the tragic muse were brought together in interesting gradation. Æschylus signalised himself in the battle; Sophocles led the song of its triumph; and Euripides was born on the island on the day that it was won.

It is said that Æschylus himself instructed him in tragic poetry. If this tradition means any thing more than that the genius and ambition of the younger poet were kindled by the example of the elder, it has every appearance of improbability. Had the two poets ever stood literally to each other in the relation of teacher and scholar, it is unlikely that Plutarch should have omitted so curious a circumstance in the very minute account which he has given of their first contest for the tragic crown.

Such a rivalry of genius as then took place had never been witnessed in Athens. Æschylus was in the ripeness of his years and fame; and the promises of the younger aspirant must have been generally known. The public interest was wrought up to an intense degree, and external circumstances concurred to give solemnity to the occasion. Cimon was just returned from de-

feating the Persians on the Eurymedon, and gloriously concluding a campaign, without the success of which, Marathon and Platæa might have been fought in vain. By command of the Delphic Oracle, and in order to propitiate Heaven to remove a pestilence, he brought with him from Scyros the bones of Theseus, which were supposed to have lain in that island for four hundred years. It was confessed that there had been some difficulty in discovering the hero's bones; and even when said to be found, their authenticity was, in all probability, more a matter of faith than of demonstration. But discovered they were believed to be by his enthusiastic countrymen; and were brought home with all imaginable pomp. If we suppose the accredited coffin of Alfred, or Sir William Wallace, borne in solemn procession before an English or Scottish multitude, we may form some, though it will be but a faint idea of the impression produced by the reception of those remains—among a people whose nationality was so much more concentrated than our own.

On the day of the dramatic contest, Cimon and his officers, with all their services fresh in the public gratitude, came to sacrifice in the theatre, which was also a temple. When they had finished their libations, and were offering to retire, the Archon called on them to remain, and to select ten judges, by lot, who should decide the prize of tragedy. This departure from the custom of choosing the judges by lot, stimulated even the actors to extraordinary efforts; and the day became an era in dramatic history. The result was in favor of Sophocles.

It was customary at that time for the dramatic poet to perform in his own plays; but Sophocles's voice had not strength to fill the vast theatre of Athens; and we hear of his acting only in two parts, neither of them requiring vocal exertion. One of them was the part of Thamyris, the fabled challenger of the Muses, which he could of course easily act, as the Thracian minstrel, according to tradition, only played on the cithara, without singing;¹ and in that character, Sophocles was painted

¹ Cithara sine voce cecinit Thamyris primus.—*Plin. Nat. Hist.* l. vii. c. 57. Pollux remarks, that the mask of Thamyris had one eye painted black and the other blue; a circumstance which De Bos explains, by supposing that the side of the mask which had the black eye, must have been turned to the spectators whilst Thamyris was exhibited with his sight, and the other side, when it was meant to show that he had lost it. An eye all over blue gives, indeed, an appropriate image of blindness; but the expedient suggests no very high idea of acting in masks. In the Stoa Pœcile one must imagine that the features of So-

in the Pœcile of Athens. The artist was probably Mycon. He played also Nausicaa, the Princess in the *Odyssey*, who came to bleach the household linen, and to play at the hand-ball on the shore of the island where Ulysses was shipwrecked. It is surely absurd in Madame Dacier to lament the loss of our poet's *tragedy* on this subject, which could have merely furnished matter for a satiric afterpiece. In this part Sophocles tossed the ball to admiration.¹ The game must have been timed to music.

All accounts agree in stating that he was appointed a general in the Athenian army. Justin says, he commanded along with Pericles in the Lacedæmonian war; and Plutarch, evidently by mistake, joins him in generalship with Nicias, whose calamitous Sicilian expedition took place when our poet was eighty years old. Justin may be wrong as to the poet having headed an army in the Lacedæmonian war; but that he acted as an officer in the course of it, may be confidently presumed. The Samian war followed not long after, and in that war he was appointed a general:—surely not without some military experience. In the 84th Olympiad the states of Samos and Miletus were plunged into hostilities. The defeated Miletians threw themselves for aid on Athens; and so did the democratical party of Samos, wishing to get rid of their own oligarchical government. Pericles interfered, and established a democracy in Samos. It was overturned by surprise; and in spite of a brilliant naval victory gained by the Athenians off Tragiá, the Samians obtained some advantages in Pericles's absence; and, after one triumph, marked their Athenian prisoners with the figure of an owl. In the end, however, their capital was taken by blockade. At this siege, Strabo expressly says that the Athenian army was commanded by Pericles and the poet Sophocles.

In the course of this war the Athenians determined to attack Anæa, an Ionian city on the continent, nearly opposite to Samos, of which it was the dependency and ally. The expedition was entrusted to Sophocles, and he was raised to the rank of general, we are expressly told, in consequence of the favor which the people owed him for his *Antigone*. The appointment seems at first sight rather whimsical, yet I conceive that, with no great latitude of interpretation, it may be thus explained. Sophocles must have been now at least fifty-four years old, and it would

phocles were represented; but whether in profile or otherwise, the anonymous biographer has not said.

¹ ἀκριβὲς δὲ εὐφραίσεν ὅτι τὴν Ναυσικάαν ἔθηκε.—Athenæus, b. i. p. m. 20.

be wild indeed to suppose that he was joined in command with Pericles, unless he had witnessed some service, and possessed a tolerable military reputation. To experience, to birth and fortune, and to seniority as an officer, I cannot but imagine that he owed his nomination to the rank of general. But his popularity was great on the appearance of his Antigone: and the Athenians were anxious to reward him. The command of Anæa, we are told, brought him considerable wealth; and his countrymen, foreseeing of what value the place would be when captured, and probably also, that the capture would not be difficult, appointed him to this lucrative commission.

It has never been asserted that he was a great commander; yet I am aware of no record to the prejudice of his military skill, except a light-hearted confession of his own making. A contemporary Greek poet, Ion,¹ who met with him when he was on his way to take his military command, described him in the height of his gaiety and pleasantry over his wine, declaring that Pericles had accused him of deficiency in the stratagems of war. Such a playful allusion speaks little for the seriousness of Pericles's censure. The war in which he held a high command, concluded triumphantly for Athens; and of his failure in contributing to its success, there is not a tittle of tradition. Athenæus indeed has told some stories of him, which the modern admirer of his genius would wish to exclude from his recollection, if he cannot from his belief. Without implicitly trusting to the author of the *Deipnosophistæ*, who doats on profligate anecdote, and who wrote when Sophocles had been many ages in his grave, it may be believed that the poet had neither talents nor industry for pre-eminence in public business. In truth his talents and industry were otherwise employed. We have also, no doubt, his own authority, that his passions were strong; but that he spent his life in the habitual indulgence of them appears to the last degree improbable, both from his longevity, and from his faculties having shone unclouded to the last. Many of the best of his tragedies were written after he was sixty, and one of the very best, when we may suppose him at least to have been fourscore: men who spend life in excesses seldom conclude it thus. As to the avarice imputed to him by Aristophanes and his commentator,² the charge may possibly be true; but as so many different traditions impress the idea of his having

¹ Vide Athenæus *Deipnosophistæ*, lib. xiii. c. 605.

² The commentator on Aristophanes says, that Xenophanes called him a *κίμεις*, a sort of wasp—in allusion to his supposed rapacity.

been amiable and popular, and as Athenæus, with all his scandal, admits his having been so singularly upright and useful a citizen, it is no great charity to acquit his memory of the vice of a miser in the absence of proof and with apocryphal accusers.

From his general character it may also be inferred that Cicero was right in representing him as the victim of injustice and ingratitude, when his sons cited him in his old age to trial for mental imbecility and mismanagement of his affairs. With the exception of this event, all the tenor of his days appears to have been prosperous, and the genius of harmony may be said to have presided over his life as well as his writings. Yet even from that affliction, the Attic bee extracted good fortune, and confounded his accusers by producing his *Cædipus at Colonus*.

His death has been ascribed by different authors to as many different and improbable accidents, as if it had been impossible for a man to die at ninety of mere old age.

Besides his tragedies, he wrote a prose-work on dramatic poetry, and several elegies and poems, to the last of which superstition imputed even magical charms. The tradition that Sophocles could appease the very winds, might easily have arisen from one of his pæans having been chanted in a storm, and a calm having fortunately succeeded.

The Athenians gave him a burial and a monument expressive of their veneration; and it is said that even the inhuman Lysander intermitted the siege of their city, to give them an opportunity of celebrating his obsequies.

His posthumous, like his living fame, has, perhaps, been as little shaded by doubt or detraction as any that can be named in the annals of poetry. It is true that he must have often written hastily, if he supplied the Athenian stage with an hundred and twenty dramas, even in the course of a long life; and that he sometimes failed in tragedy is evident from the indifferent merit of his extant piece—the *Trachiniæ*. Longinus admits his great inequalities. A Greek comedian alleged, that he took lessons of a mastiff in the snarling altercations of his dialogues; and the learned Twining imagines that he can convict him of being *tragi-comic*. The most hapless poet may say with truth, that Sophocles, like himself, has been the object of reproachful criticism. But here ends the consolation that his case affords to the unfortunate: for the censures on his works are like straws in the balance, compared with the eulogies that have been poured on them from age to age; and the learned taste of mankind may be said to have pronounced, that he united the best attributes of Genius on the largest scale, and in the happiest con-

cord and proportion. His boldness is graceful ; his simplicity is sustained, and his pathos and spirit are skilfully directed, not to partial, but collective effect.

This is the traditional character of Sophocles ; and yet its truth is unquestionably more believed than felt by the modern public. That he is less popular than Homer cannot be ascribed either to the fault of his genius or to the circumstance of his having had English translators inferior to those of Homer. It is owing to the nature of his poetry having been more complex, and to its beauties requiring more knowlege and reflection in order to be appreciated. The grandeur of verse and diction in the *Iliad* and *Odyssey* is perceptible at the first perusal ; for the Homeric poetry has but one tune and a few simple peculiarities. But the Greek drama has changes of modulation, the harmony of which can be understood only by an experienced ear ; and the style of Sophocles has an Attic grace, as enjoyable, indeed, as that of Attic sculpture or architecture, but equally requiring taste and study to recognise it. And even when understood by perusal, how difficult it is to give any idea of Sophocles's style in translation ! Much genius has not been wasted in the attempt ; but yet it might have been wasted. Our language has not pliancy to imitate the changes of his harmony ; and his beauties of expression are flowers springing out of the soil of the Greek drama, that lose by being transplanted to any other.

But his substantial, no less than his subtle beauties, demand a more deliberative judgment than those of Homer. With a comparatively slight knowlege of a people, we may enjoy and understand their epic poetry ; for it does not keep our interest on an impassioned stretch, and only calls us to be the hearers of an amusing narrative. But in the drama we expect our interest to be keenly concentrated. We identify ourselves with the real spectators that stepped into the theatre ; and it is only as we become natives in imagination, that we approach to the aptitude of enjoying a national drama. We ought, therefore, strongly to conceive the modes of faith and opinion that prevailed in Greece, before we can judge, with any fairness, of a Greek dramatist : for though the passions are the same in all ages, yet how wonderfully are they modified by circumstances and superstitions !

¹ When Dr. Johnson would not suffer the *Cædipus Tyrannus* of Sophocles to be praised, because it has no moral, he betrayed his being destitute of that interest in the manners of Greece, and of sympathy with the national character, which are indispensable to relishing its

In order to enter into the spirit of Sophocles, we must enter into the spirit of Greek antiquities; and not with a mere knowledge of facts, but with feelings and imaginations touched by the national history. In judging of the subjects of their drama, it particularly behoves us to appreciate them not merely by their intrinsic terror and pathos, but also by the accessory interest which local and religious prejudices threw around them in the fancy of a Greek. Even to ourselves, are not Shakspeare's historical plays invested, by our English associations, with a charm that would vanish from the same stories, if we considered them as pure fictions, and tried their beauty or sublimity by the abstract standard of taste? The theatrical spectacles of Greece were great commemorations of her history and mythology. Aristotle expressly says, that the old dramatists derived their subjects not from art, but from fortune—that is, from tradition.

Undoubtedly there are national stories which no national predilections can justify as subjects for the stage; and I am far from believing that the Greeks did not occasionally dramatise such stories. Sophocles himself composed a tragedy on the feast of Thyestes, and Attic taste must have been at that time as perverted for the moment, as England's was when Shakspeare made Gloucester's eyes be trodden out on the stage; but it is only little minds that will draw general conclusions from the anomalous lapses of great poets. The Greek dramatists were right in the main to keep to tradition; for, if they had coined abstracted fictions, the hearts of their audiences would have deserted them.

Imperishable as the general feelings of Nature are, yet Religion, the great agent in modifying human sentiments, has so changed, that stories well suited to their stage, would ill accord with the genius of ours—and we could not apply a more unfair test to their subjects than to ask what impression they would produce in our own theatres. In the tragedy of *Œdipus Tyrannus*, an unfortunate prince discovers at the end of many years, that, under the ban of Fatality, (without intention or consciousness of consanguinity) he has slain his own father and

drama. On a religious Greek, the tragedy must have made a deep religious impression.

Dr. Johnson's remark, however, is less surprising than that of Sophocles's last English translator, when he says, that the tragic situation of Antigone resolving to die rather than suffer the dead body of her brother to be devoured by dogs, can excite neither sympathy nor commiseration in *our* minds. The translator ought to have spoken in the singular number.

married his mother. The blood curdles at such a narrative. Yet let it not be imagined, that Sophocles has told it without an awful and simple modesty, that shows the Greeks to have venerated the instincts of consanguinity as sacredly as ourselves. Indeed, the forfeit which Œdipus pays to the broken laws of Nature, even though unconsciously broken, is agonising and terrible beyond what our religion would prescribe. And this is the very reason why the event was a fit subject for the Greek drama, though it would be unfit for ours. Pagan superstition devoted Œdipus, innocent as he was, to retributions truly tragic, and sent him forth to wander under the malediction of Heaven. To us, such a misfortune would seem only a horrible mischance—a blunder of human ignorance, better deserving oblivion than expiation. A modern poet addressing such a subject to a modern audience, would seem to search for the horrible merely for its own sake.¹ To us it has no native associations; while to the Greeks it was a chapter of their history, a legend mysteriously and awfully linked with their national creed, and in the shade of their superstition its horror was changed into solemnity and terror.

By no effort could a modern poet give any such effect to the subject. Should he talk to us as a Pagan, we should know his faith to be insincere, and the imagination has no sympathy with affected superstition. But in the native faith of the true poet “believing what he sung,” there is a contagious charm—for the time being, the strains of Sophocles carry us back into his mythology.

Nor can his skill in the execution of this tragedy, though a thousand times praised, ever be over-rated. The art with which he traces the progress of fated calamity, is perfectly illusive—so completely does he disguise the chain of necessity under the appearance of human freedom, so spontaneous appear the human actions, and so probable the incidents which lead to the most astonishing consummation, that the mind conceives how fatality might govern the world, and almost in fancy believes it. By uniting or rather identifying the marvellous and the natural, and by displaying an invisible fatality that makes a vassal even of

¹ Among modern poets who have dramatised this story, Voltaire was the most eminently unhappy. He took care, indeed, to be as unlike Sophocles as possible, and (as he afterwards said by way of apology) not knowing otherwise how to fill up the time, made the hero and Jocasta talk with tender regret for the termination of their happiness. This made a Parisian audience shudder and shout with detestation even in the days of the Regency.

the free human will, he perhaps gives a more appalling conception of supernatural influence than would be produced by any palpable forms.

In the external improvements of the Greek stage it is not easy to adjust with exactness the respective shares of Æschylus and Sophocles. The introduction of painted scenery is, for instance, ascribed to them both by different authorities. But the influence of Sophocles was no more, than that of his great predecessor, confined to externals, and, both in heightening the art and in expanding the moral spirit of the drama, he might almost be said to have given it a second creation. In Æschylus's plots, whether they were grouped into trilogies by accident or design, it cannot be pretended that there is skilful contrivance. But in the stories of Sophocles, our curiosity is raised up and carried along with that passive mental pleasure, which, if we may compare spiritual to bodily feelings, may be likened to the sensation of gliding swiftly over a smooth or gently undulating surface. And he speaks more to our hearts as human beings than Æschylus, whose tortuous language rather grasps our supernatural fears than our earthly sympathies. Sophocles contrasts all the graceful forms of human endearment—the innocence of childhood—the amiability of woman—and the friendship and honor and hospitality of man, with the dark back-ground of tragic fatality. Tecmessa and Ajax move us—Teucer commands our respect—Neoptolemus gladdens us with a prototype of chivalrous truth—and Antigone is Cordelia with a loftier mien.

The tragedy of Ajax powerfully exhibits the despair and suicide of a proud soldier who has lived but for martial honor, and cannot survive the loss of it. The objects that are grouped around his tragic figure, finely contrast their imploring sympathy with his inexorable grief. It is surprising to find men who have taken the pains to translate this drama into English¹ among its most illiberal critics—they object to the mental aberration of Ajax, to the deed in which it vents itself, and to the share of Ulysses in the opening scene. Ajax, indignant at the Greek chiefs for disgracing him by the denial of Achilles's armour, repairs, sword in hand, to their tents at night; but, struck with insanity by Minerva, he vents his rage on their flocks and herds, imagining that he was slaughtering his enemies. After the deed is done, and whilst his phrensy is still on him, the goddess calls him out from his tent, and in the hearing of Ulysses, whom she renders invisible, makes the maniac relate

¹ The Rev. Dr. Francklin and the Rev. Thomas Dale.

and boast of his exploit. All this, we are told, savors of the ludicrous. The criticism certainly does. It is true that there is much incongruity between the pride of Ajax and the meanness of his victims; but it is this very incongruity, and the scorn and mockery that are to follow it, that make his situation truly tragic; and there is a Shakspearian power in this scene that turns the incongruous into an element of terror. As for mental aberration, do we find even its gaiety disfigure tragedy when Lear exclaims, "Do thy worst, blind Cupid, I will not love;" or do we not rather sympathise with Gloucester's reply, "Thou ruined piece of nature!" The unwillingness of Ulysses to see his phrensied foe is only the caution of a wise man; but, besides this caution, the poet gives him a deep sensibility to the misery of Ajax. Before seeing him, Ulysses declares, I should little dread

"The sight of Ajax in his perfect mind."

When he has seen him he exclaims,

"Even in a foe I pity such distress!"

and the manner in which he finally interposes to obtain for him the rites of sepulture, is in perfect keeping with this humane and honorable sentiment.

In the description of Ajax's mind returning to a state of reason still more dreadful than its past illusions, the workings of a heart abandoned to the sense of insulted pride are skilfully and naturally delineated.

His resolution to destroy himself is unalterably fixed from the moment that the light of his recovered reason discloses the prospects that surround him. Whither, indeed, could he betake himself? He had fallen among the Greeks, from the height of glory and regard, to the abyss of derision and hatred. To his father's house he could not repair, without a spoil or a trophy, and with ridicule cast on his reputation; and to throw himself on the swords of the Trojans, would be only to gratify the insolent Atridæ. Thus situated, he excites an interest in the poetry of Sophocles, which, from his character in the *Iliad*, we should hardly suppose it possible to attach to him. Yet he is kept true to his Homeric character; and even in his prayer to Jupiter before his death, we recognise the self-dependence and stubbornness of his pride, when he tells the chief of the gods, that he had but a slight boon to implore of him. But, like Shakspeare, Sophocles is cautious of overcharging characters; and in disgrace and despair Ajax is neither inhumanly impassive nor repulsively fierce. On the contrary, he displays both the natural feelings of a man and the dignity of a hero. He gives

a calm consideration to the state of those who are to survive him : he calls for his boy, and embraces him with a most touching valediction :—

Mayst thou, my boy, be happier than thy father !
 In all things else it will be no disgrace
 To copy me. I envy thee, my child,
 For that thou seest not thine own wretchedness.—
 Thy ignorance will keep thee free from pain,
 Till time shall teach thee what it is to grieve
 And to rejoice : then must thou show thy foes
 From whom thou art descended. May the breath
 Of life meantime nourish thy tender frame,
 That thou mayst prove a comfort to thy mother !
 I know there 's not a Grecian that will dare
 Insult thee when thy father is no more ;
 For I have left thee to the best of guardians—
 The faithful Teucer.
 Of you, my friends, companions of the war,
 The only boon I ask is, that ye urge
 This last request to Teucer :—say I begg'd,
 That straight to Telamon and Eriboæa,
 My aged parents, he would bear my child,
 To be the joy of their declining years,—*Franklin's Sophocles.*

The feint which he makes to have changed his purpose, in order to escape and to perpetrate it without disturbance, may seem at first sight foreign to his character ; but if a little considered, it will appear a natural exception to his general habits, when he stoops for once in his life to dissimulation ; being at once unshaken in his design of suicide, and anxious to accomplish it undisturbed, and yet so far touched by the tenderness of Tecmessa as to wish to spare her the horror of witnessing the deed. Accordingly before he departs, he speaks with honor and affection of his wife.

In the mean time his brother arrives in the Greek camp, and is warned by the prophet Chalcas to cause Ajax to be confined for the passing day, which the Oracles had foretold would be fatal to him. But the message arrives too late. Tecmessa and the Chorus go to search for Ajax, and his wife discovers him on the spot where he had fallen on his sword. Here the tragedy, according to modern ideas, ought to conclude ; but to the rites of burial the Greeks attached an awfully religious importance : and it is not till these have been decreed to the hero, that Sophocles concludes the piece. Nor does the interest at all flag in the remainder of the tragedy. Indeed it is then, when all is over with the hero, that we feel his virtues to be told with the deepest effect—when his widow and child kneel, as suppliants to Heaven and human mercy, beside his corpse ; when his spi-

rited brother defies the threats of the Atridæ to deny him sepulchral honors ; and when Ulysses, with politic magnanimity, interposes to prevent the mean insult being offered to his fallen enemy. By his triumph in assuaging the vindictiveness of Agamemnon, and attaching the gratitude of Teucer, the piece leaves our sympathies calmed and elevated at its conclusion.

The Philoctetes, the Electra, the Œdipus at Colonus, and the Antigone of this great poet, are such interesting master-pieces, that I have been tempted to take an ampler synopsis of them than it would suit my limits in this work to insert in the present number, I shall therefore defer its insertion till the next.

[From the New Monthly Mag. No. 66.]

AN ANALYSIS

of the Roots and Derivatives of the Hebrew Language.

THE Essay entitled "Nugæ Hebraicæ," a notice of which is announced in the last number of the Classical Journal, offers merely a general view of the powers of the Hebrew letters, and of the modes in which those letters are combined in the composition of words. To those who read this introductory Essay, the inquiry may seem a mere excursion of the fancy, and the results which it offers may be regarded as fallacious or as useless. These persons are requested to suspend their judgment and to withhold their criticism until they have seen the application of the elementary principles to the analysis of the whole language. If these principles be unsound, if they have no foundation but in the imagination, they cannot admit of general application ; but if a thorough examination of the structure and import of each word in the language exhibits the operation of these principles in almost every instance, then must these principles have something more than fancy as their basis.

In elementary works which treat of the Hebrew language, about 2000 words are enumerated which are regarded as *radical words* or *roots*, each of which is endowed with an import, supposed to be altogether arbitrary. Each of these words consists of two or three letters only. Now, on the first view, this simplicity of structure in these supposed *roots* seems to argue

something like method or reason in the construction of them ; it seems to warrant a suspicion that there must be some connexion between the applied import of each root and an import conveyed by the letters forming such root. This idea, thus naturally suggesting itself, led to the investigation, the result of which is contained in the introductory Essay already published, and in a general and particular analysis of the whole language, which is now in manuscript, in which form it is likely to continue, as the expense of committing it to the press would involve much hazard to the author. The analysis exhibits the whole of the language under a simple arrangement, which would enable any one to acquire a knowledge of this most interesting of tongues in a very short time, with scarcely any labor, and would furnish a guide through the labyrinth of etymology in general ; there is nothing in it which can tend, in the slightest degree, to obscure or mysticize the contents of the sacred volume ; on the contrary, it simplifies greatly the study of the scriptures in that original language in which they ought to be studied, while it tends to confirm most strongly the faith of the Christian, and to illustrate the divine origin of our holy religion.

The analysis first treats of the derivatives of the palatine significant **כ**, **ק**, **ג**, **ח** ; then of the derivatives of the labials, **פ**, **ב**, **מ** ; then of the derivatives of the dentals or sibilants, **ז**, **צ**, **ס**, **ש**, **ט**, **ת**, **ד** ; then of the derivatives of the idio-phonics, **ל**, **ר** ; and, lastly, of the words formed by *onomatopœia*.

In treating of the derivatives of a significant, that letter is first exhibited in combination with some other letter (as a formative letter) in the construction of a biliteral, and under this biliteral are exhibited the several *triliterals* to which it gives rise. In the biliterals, the significant, which gives force and import to the word, is marked as a *black* letter, while the letter combined with it is *red* ; thus the biliterals **כת** and **כל** are written **כ** and **ל**, each of these biliterals being a derivative of the significant **כ**, and being dependent on the *ideal characters* of that letter for its imports. In exhibiting the triliterals formed from a biliteral, the letter which is added to the biliteral, whether as an affix, as an epenthetic, or as a prefix, is marked as a *hollow* letter ; thus **כתם** and **כתב** are written **כ** and **ב**, they being derivatives of the biliteral **כת** ; and **כלא** and **אכל** are written **ל** and **א**, they being derivatives of **כל**. So that the mere inspection of a triliteral shows the biliteral from which it is formed, and the significant from which that biliteral is derived, and to which both triliteral and biliteral are indebted for their leading imports. Tables are appended which exhibit

at one view the biliteral derivatives of each significant (whether primary or secondary derivatives), and the several trilateral derivatives of each of these.

Some further illustrations may be given, from the analysis of the derivatives of the palatine class of significant.

This class comprises the significant **כ**, **ק**, **ג**, **ח**. Of these, **כ** and **ק**, being cognate letters, are frequently substituted for each other; but it more frequently happens that **ק** is substituted for **כ**, than that the latter takes the place of the former. **ג** and **ח** are frequently substituted for both the other palatine significant, but it rarely happens that either **כ** or **ק** is substituted for **ג** or for **ח**. The letters **כ** and **ק**, then, hold the principal rank among the palatine significant, and of these two letters **כ** holds the first place. The letter **כ**, moreover, gives rise to a greater number of biliterals (both *primary* and *secondary*) than any other palatine significant, and the trilaterals formed from these biliterals are far more numerous than those which are formed from the biliteral derivatives of any other palatine significant; and the variety of applications and of modifications which the ideal characters of **כ** admit of, is far greater than that of which the ideal character of either of the other palatines is susceptible; so that the significant **כ** is justly entitled to the first rank among the palatine significant.

The letter **כ** is a pure significant, excepting when it occurs as a terminant letter in the construction of trilaterals from biliterals (as in **כִּיד** from **כִּי**, **כִּיד** from **כִּי**, **כִּיד** from **כִּי**, **כִּיד** from **כִּי**, &c.), when it is simply constructive or formative.

The letter **ק** is a pure significant, excepting in those trilaterals where it is substituted for the terminant **ך** (as in **כִּיד** the derivative of **כִּי**), in which it is constructive by substitution only.

So that wherever **כ** or **ק** occurs in the construction of a word (excepting in the cases just stated of the terminant letter of trilaterals), it will be found to exert either one of its own *characters*, or one of the *characters* of its *cognate*; that is, **כ** will be found to exert either its own character or the character of **ק**, while **ק** exerts its own character or the character of **כ**; but, as **ק** is substituted for **כ** more frequently than **כ** is for **ק**, **כ** will be found, in the majority of instances, to exert its own character.

The letter **ג** is a pure significant, but it is liable to be substituted for **כ** and for **ק**, and rarely for **ח**.

The letter **ח** is endowed with *characters* as a significant, and, regarded as a palatine significant, it, in some instances, exerts those characters; but, regarded as an aspirate, it is, commonly, merely formative. It is frequently substituted for **כ**, sometimes for **ק**, and, in words of a secondary construction, it occurs as a

substitute for **נ**. As an affix, it is very generally formative in the construction of trilaterals from bilaterals; as an epenthetic, it is less commonly so; and as a prefix, it is very rarely so. **נ** is, moreover, exchanged, in a few instances, for the milder aspirate **נ**, and, very rarely, for the vowel **א**.

The derivatives of the significant **נ**, then, are entitled to our first consideration. The characters of **נ** are thus stated:

Representative character:	a bent bow.
Ideal characters:	I. Incurvation.
	II. Restriction.
	III. Smiting.
Phonic character:	Palatine.

The following table exhibits the various modifications of which the ideal characters of **נ** are susceptible:

Ideal characters of נ whose Representative character is a bent bow.	I. INCURVATION.	1. Incircling.	a. Inclosing.	} Incasing. Collecting together. See II. 2. a.
			b. Including.	
			c. Covering.	
			d. Embracing.	
			e. Going round about.	
			f. Binding round.	
			g. Forming a circle.	
			h. Cutting round.	
	II. RESTRICTION.	2. Bending round.	a. Arched.	
			b. Coved.	
			c. Curved.	
			d. Bent.	
		1. Restraining.	a. Checking.	
			b. Prohibiting.	
		2. Contracting.	a. Gathering together. See I. 1. a.	
			b. Coagulating.	
	III. SMITING.	3. Constringing.	a. Rigidity—Firmness.	
			b. Binding.	
			c. Holding.	
		4. Firing.	a. Affixing.	
			b. Appointing.	
			c. Settling.	
		1. Cutting.	a. Cutting off.	
			b. Cleaving.	
		2. Hitting.	c. Striking in a sharp instrument.	Staking. Biting.

And when either of the palatine significant is followed by the labial ב or פ, in the construction of a biliteral, such biliteral will be found to convey the import of כ.

$\left. \begin{matrix} קה \\ חה \\ נה \end{matrix} \right\}$ and $\left\{ \begin{matrix} קב \\ תב \\ נב \end{matrix} \right\}$ convey the import of כה, the derivative of כ.

And the biliterals $\left\{ \begin{matrix} כו \\ קח \\ חם \\ חר \\ סך \\ חח \text{ \& } חק \end{matrix} \right\}$ are, respectively, the derivatives of $\left\{ \begin{matrix} כו \\ כח \\ כם \\ כר \\ שך \\ חך \end{matrix} \right\}$ derivatives of כ.

The trilaterals derived from each of the foregoing biliteral derivatives of כ (whether primary or secondary) are exhibited under each biliteral, and tables of them are annexed, so that all the derivatives of כ, both biliteral and trilateral, whether primary or secondary, are seen at one view.

With regard to the trilateral derivatives of כ, it is shown :

That every *trilateral* in the language, whose first letter is a *palatine*, and whose second letter is a *dental*, conveys the import either of כש or of כח.

That every *trilateral*, whose first letter is a *palatine*, whose second letter is a *labial*, conveys the import of כה, or of one or other of its derivative biliterals.

That every *trilateral*, whose first letter is a *palatine*, whose second letter is the letter כ, and whose final letter is a *dental*, conveys the import either of כש, or of כח, or of כר.

In treating of each biliteral and trilateral, and of the several words formed from these, the connexion between the applied import of each of these, and the representative or ideal characters of the significant from which they are derived, is traced and illustrated at length ; while the various senses in which any given word is used, are reconciled by exhibiting these as various ramifications or modifications of one general idea.

The preceding observations may afford some idea of the scheme of the general analysis of the Hebrew language which is conducted on the principles which have been developed in the "*Nugæ Hebraicæ*." If they be deemed worthy of a place in the *Classical Journal*, the author will feel much obliged by the publication of them, and he will have much satisfaction in submitting the manuscript copy of the analysis to the inspection of the editor and his friends.

August, 1826.

ANCIENT HORSEMANSHIP.

ON the most precious monuments of classical antiquity, we discover but few objects more conspicuous than horses, or more interesting from their association with human figures; and we accordingly find that every circumstance belonging to them, however minute, has been made the subject of discussion by learned writers in different countries. For our knowledge of these minute circumstances, we are in a considerable degree indebted to the numerous representations furnished by sculptured marbles, and still more to the paintings on ancient vases, generally called Etruscan by our antiquaries of the last century, but now more correctly entitled Greek. From those representations, we may form some idea of the harness by which horses were attached to the chariots of warriors, or to those of slighter construction used at races. A vase described by Mr. Millingen (see his "Ancient unedited Monuments," No. 1. pl. ii.) exhibits one of those racing chariots to which the horses appear yoked like oxen without reins or harness; their collars supporting the yoke, whilst the driver seems to govern them by means of a long wand, bent at the extremity like a shepherd's crook, from the end of which hang two objects, apparently of metal, perhaps designed, by their jingling noise, to animate the horses; as for the same purpose bells were afterwards used. This crook the driver holds in one hand; in the other a goad. The Numidian cavalry, as Mr. Millingen remarks, (p. 8.) would never adopt the use of bridles, but directed their horses with a wand and the voice. But in the same work, (pl. xxi.) we behold the chariot of Achilles (as a magnificent Greek vase represents it), drawn by four horses, equipped with bridles and collars richly ornamented, yet without any indication of traces; and, says our learned author, (p. 57.) "the constant omission of such an important particular, but especially in the present instance, where all the details of the harness are minutely expressed, cannot be ascribed to negligence. Hence may be inferred, what has not been observed before, that the chariots anciently used at races and in war were not drawn by traces, as in later times, but by means of a bar called the yoke (*Ζυγὸς*), placed horizontally near the extremity of the pole, and which was supported on the backs of the two inner horses (hence called *Ἰπποὶ ζύγιοι*), being made fast to their collars (*Λέπαδνα*). There is reason to believe that the chariots formerly used in

Persia were without traces. Among the Persepolitan sculptures, executed probably some centuries before the time of Alexander, we perceive a chariot drawn by one horse, which the driver manages by means of reins that pass through a ring attached to the collar. (See Sir W. Ouseley's Travels, vol. ii. pl. xlv.)

At what time horse-shoes made of metal were first used, does not appear satisfactorily ascertained: for although Appian mentions them, yet they are supposed to have been unknown when Xenophon composed his Tract (*Περί Ἱππικῆς*), in which he speaks much of horses' feet, and recommends their hoofs to particular consideration (*πόδας δ' ἂν τις δοκιμάζοι πρῶτον μὲν τοὺς ὄνυχας σκέπων*, &c.); and again, in his *Ἱππαρχικὸς* (*De Magistri Equitum Officio*), where he suggests a mode of hardening or strengthening the horses' feet, (*ὥς δ' ἂν καὶ οἱ πόδες εἴεν τῶν ἵππων κράτιστοι*, &c.) yet does not allude to the art of protecting their hoofs by the application of iron shoes. However this may be, it is related by Suetonius, that the luxurious Nero, who on every journey was attended by a train of at least one thousand carriages, had his mules shod with silver. ("Nunquam carrucis minus mille fecisse iter traditur, soleis mularum argenteis, &c." lib. vi. 80.) And we learn from Pliny, (*Nat. Hist.* lib. xxxiii. cap. 11.) that the Empress Poppæa, wife of Nero, caused her favorite beasts of burden to be shod with gold. ("Nostraque ætate Poppæa conjunx Neronis principis delicatioribus jumentis suis soleas ex auro quoque induere solebat.") Can we imagine that Romans would at the same time have denied iron shoes to their horses?

That the ancients were not acquainted with the use of stirrups in mounting on horseback, or in supporting themselves when mounted, there is strong reason to believe; and the first mention of them occurs in a Treatise on the Military Art, composed by the Emperor Maurice about the end of the sixth century. It would appear that two stirrups were then suspended at the horse's left side, by means of which those employed in carrying off the wounded from the field of battle, were enabled with greater ease to lift them on horseback: but neither by Xenophon, who in the works above quoted treats so particularly of horsemanship, nor by Julius Pollux, who has much also on the furniture of horses, are stirrups noticed. Not using stirrups, the Romans accustomed themselves to leap at once from the ground on their horses. A gem explained by Winckelmann, a Greek vase described by Millin, and other antiques, represent ancient warriors who mount their horses by the assist-

ance of their lances, from which, at the lower part, a projecting piece of wood or iron serves as a rest or support for the foot. Persons of high rank, old men and invalids, were lifted on their horses by servants or friends; and others were enabled to mount without such assistance, from stones placed for that purpose at certain intervals along the principal roads. It would, in fact, have been extremely difficult to suspend stirrups from the cloths or skins which in those ages supplied the place of saddles; and (as the ingenious Millin informs us) there is not any mention of a more solid or substantial saddle (resembling that which we now use) until the reign of Theodosius; and the first monument which represents such a saddle is the column of Arcadius at Constantinople. Yet a late very ingenious and inquisitive writer doubts whether so simple a contrivance as stirrups should be supposed unknown to the Romans because none have been discovered on the old equestrian monuments. We should consider, he says, how much of the real costume was suppressed as uncouth or ungraceful by the sculptors—how generally on ancient vases, coins, lamps, and even on triumphal arches, the horses attached to chariots are represented without yokes or traces: the saddles or ephippia seldom appear on statues—the spurs and horse-shoes, never. “Besides,” adds he, “something like one stirrup does appear on an antique at the Vatican; the ἀναβολεῖς of Plutarch would imply a stirrup as well as a groom; and Eustathius positively gives both meanings to the word.” (Forsyth’s Remarks on Antiquities, &c. in Italy, p. 149. Edit. of 1813.) It may, however, be here observed, that ἀναβολεῖς is said to signify a kind of short ladder.

That stirrups were not used by the ancient Greeks must be admitted, if, according to general opinion, their warriors were unacquainted with horsemanship, or, at least, did not practise the art of riding on horseback. This opinion seems chiefly founded on the silence of Homer, whose heroes, so renowned for their exploits in the celebrated war of Troy, are never supposed to be mounted on the backs of horses: although when the poet himself flourished (between two and three hundred years after that siege which he has immortalised), equestrian exercises appear to have been cultivated with a considerable degree of success; for he alludes to the skill and activity of a man who, managing at once four horses,

Ὅστ’ ἐπεὶ ἐκ πολλῶν πύσυρας συναγείρεται ἵππους,
continues, without falling in his rapid course, to leap from the back of one on another;

— ὁ δ' ἔμπεδον ἀσφαλὲς αἰεὶ
 Θρώσκων, ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἱ δὲ πέτονται.

(*Iliad*. xv. 680, 684.)

Homer's warriors of the heroic age, either dart their missile weapons from chariots, or combat on foot: yet it is supposed, that at this time a multitude of warlike females mounted on horseback, contended (and often successfully) against the Greeks, who might thus have learned to appreciate the advantages resulting from such an employment of their horses, not only in attacking and pursuing, but in retreating with expedition. It is true, that on some ancient monuments the Amazons are represented fighting from chariots, and others exhibit them on foot; but in general they appear mounted astride on horseback. Thus a very beautiful and curious Greek vase, (brought from Italy by M. Durand, and described by Millin in his "*Monum. Ant. Inédits*," tom. i. p. 335.) represents the Amazonian queen, Hippolyte, riding on a spirited charger, and engaged in combat with the hero Theseus, who is on foot. An Amazon, Deinomache, assists the queen; and we are enabled to ascertain those personages by the names inscribed respectively over each, ΘΗΣΕΥΣ, ΙΠΠΟΛΤΗ, and ΔΕΙΝΟΜΑΧΗ. Now it must not be imagined that the painters who executed subjects of this description on ancient vases worked altogether from their own fancy, or conceived their ideas of costume from the fashions of their own times—like that ingenious Persian artist, who (in a highly ornamented manuscript belonging to a friend) places an unwieldy matchlock-musket in the hands of Alexander the Great—or those European illuminators of missals, who delineate Pontius Pilate and his guards in French or Italian dresses of the fourteenth or fifteenth century. Such anachronisms must not be rashly imputed to the painters of Greek vases, since they endeavored in their works to represent the ancient costume with as much accuracy as the poets, historians, and tradition would enable them to attain. Many of our most accomplished antiquarians, indeed, affirm that they copied on vases the celebrated productions of early art. Such is the opinion of Mr. Millingen respecting a vase in the Royal Collection at Paris, which exhibits an Amazon on horseback, pursuing a Greek foot-soldier (*Ancient Unedited Monum.* Pl. xxxviii. p. 92.); and the same ingenious writer, in another work (*Peintures Antiques et Inédites de Vases Grecs*, Pl. xxxvii.), gives the representation of a combat between Amazons and Greek foot-soldiers, in which one of the females, armed with a javelin, is mounted on horseback.

These examples are perhaps sufficient to show that the ancient Greeks might have learned the art of horsemanship from their enemies, and that they actually practised it, I am inclined to suspect, notwithstanding the silence of Homer and the painted representations of Greek warriors combating on foot against equestrian Amazons. It seems almost improbable, that the trouble of constructing chariots, of training horses for the purpose of drawing them, and the difficulty of driving two, three, and sometimes four, should be preferred to the more obvious, simple, easy, and useful process of mounting on horseback. If we regard the testimony of ancient painters as admissible on one side as on the other, we shall find on vases different personages besides Amazonian warriors, from whom the Greeks might have learned to bestride their chargers. Thus Memnon, who came to the assistance of Priam at Troy, appears mounted on horseback, according to a vase painted, as Mr. Millingen thinks probable, after "one of those great compositions representing various events of the Trojan war, with which temples and public edifices were so frequently embellished." (*Anc. Uned. Mon. Pl. xl. p. 94.*) Another painted vase (in the collection of M. Dufourny) exhibits King Priam himself on horseback, as M. Millin informs us in his "*Monumens Antiques Inédits*," (tom. ii. p. 78.) where he describes the vase as one of very ancient style, and extremely curious on account of its device. Priam appears going to fight the Amazons with whom he waged war in his youth, and by whom he was assisted in his old age against the Greeks. Even the mighty Theseus himself (as we learn from the work and page just quoted), Theseus, whom we have already seen engaged on foot with the mounted Hippolyte, is represented on horseback in a combat with some Amazons; and the painting which offers this representation (on a most valuable vase) is considered by M. Millin as a copy or imitation of that celebrated relief executed by Phidias on the shield of Minerva. How far these authorities justify the suspicions above expressed, I shall not here pretend to determine: on a future occasion I may perhaps resume the subject, and offer some additional arguments, derived from genuine monuments of classical antiquity. Meanwhile, there are, I well know, among the learned correspondents of this Journal, many writers perfectly qualified to correct my presumption in entertaining unreasonable suspicions, or to confirm my arguments, if they should seem founded on justifiable authority: in either case, the remarks of such correspondents will be thankfully received as a favor by

ΦΙΛΙΠΠΟΣ.

SOME OBSERVATIONS RESPECTING AFRICA.

IN speaking of Africa, no distinction has been made between ancient authors and ancient people: the former who have reached us, even Ptolemy himself, were, for the most part, in error or in ignorance respecting central Africa; but it is impossible to imagine that the nations on the African shores of the Mediterranean, the region of the Nile, and on the shores of the Atlantic ocean, were ignorant, either of the existence, of the riches, or of the numerous population of Sudan: “no author has dared to assign the epoch at which the commerce by caravans commenced to Nigritia or Sudan, Eastern Ethiopia, Egypt, Carthage, and Cyrene.” On the coast and in the interior, however, there is but one opinion on this subject, viz. that the nations of Sudan have had from time immemorial a caravan commerce with the several states on the shores of the Mediterranean, with *Bled-el-jireed*, and with the nations on the shores of the Atlantic, and with Arabia, Persia, and India. Those who have read the travels of the celebrated *Ben Batouta*, will readily accede to this opinion, without going to Africa for the information!

The discoveries recently made by MM. Oudenay, Denham, and Clapperton, are of incalculable importance, and are likely eventually to bring the key to all the various hypotheses respecting the *Nile* and the *Niger*; two rivers which are called by the Arabs *Neel Masser* and *Neel el Abeed*; that is to say, the Nile of Egypt and the Nile of the Negroes——

“An opinion has prevailed among some learned men that the Nile and the Niger are terms that have been given by divers authors, in divers ages, to various rivers independent of one another, and for the most part of secondary importance.” But the late explorers of Sudan Nigritia, in addition to the light which they have already thrown on that undiscovered country, will possibly inform us, ere long, that there are really only two Niles in Africa, viz. the two above mentioned; and that the term *Neel el Abeed*, or the White Nile, the name given to it probably by Bruce or by Brown, and not by the Africans, may be an error, and a mistake in the name: moreover, that the White Nile is not known by the Africans; but that the river so called by European travellers is neither more nor less than the Nile of the Negroes, or the *Neel el Abeed*. I have long inclined to this

opinion, and there is nothing but the course of this river that shakes my opinion on this matter: moreover, a fresh circumstance occurs in the valuable travels of Clapperton, &c. that would go to strengthen such an opinion as is here suggested, and which originates in the same cause, viz. an unacquaintance with the language of the country described. The published report of these most important travels informs us, that at Sakatoo, in central Sudan, there is a sultan or king, called *Bello*, who is a Muhammedan, his name being *Muhammed Bello*, as the report relates; but this is unquestionably incorrect, because the word *Bello* is neither an Arabic term nor an Arabic proper name; consequently, the name of the sultan of Sakatoo cannot be *Bello*: but it is possibly, nay probably, *Billah*, viz. *Muhammed ben Billah*, which is an Arabian proper name. I feel, therefore, no hesitation in asserting thus publicly, that the name of this African chief is not Mahomet Bello, as mentioned in Clapperton's narrative, but Mahommed [Muhammed] Billah, or, *Muhammed ben Billah*; thus written in Arabic: محمد بن بيله

With regard to "the communication of waters between the *Bahr Sudan*, or *lake Tsaad*, and the *lake Fitree*," alluded to by M. de la Renaudière, if any faith is to be placed IN ARABS AND OTHER NATIVE AFRICAN TRAVELLERS, there can be little doubt of this communication under ground (*t'het-el-erd*, as they express it): indeed, the term *fitree* implies as much, signifying that the waters of that lake are filtered, being from the Arabic verb *fitter*, to filter, implying that the waters are passed or filtered through the earth, thus forming the lake *Fittree*. What course these waters take after forming the filtered lake, I have never heard *positively* asserted; but the general opinion is, that they join the Egyptian Nile. If faith is to be placed in the European hypothesis, the elevation of the country between this lake and the Nile of Egypt will not admit of the progress of water; but it is possible, if not probable, that these waters take a south direction to the *Bahr-Kulla*, towards which ALLUVIAL country (alluvial I call it, because it is also an Arabic term, implying such a watery surface), the rivers from the east, according to Brown, are said to proceed. Should this postulatum prove correct, then is the water communication between Timbuctoo and Cairo, mentioned in the appendix to my account of Morocco, established.

J. G. JACKSON.

No. XV.—[Continued from No. LXVII.]

1. THE following character of Herodotus is given in Sheridan's edition of Swift, vol. xviii. p. 216, as copied from the Dean's own hand-writing in an edition of Herodotus now belonging to the library of Winchester College, Oxford. It is creditable to the judgment of Dean Swift, that he should not have given into the opinion, then so common, of Herodotus's propensity to fiction and exaggeration; an opinion which, if we remember aright, Swift's contemporary, Bolingbroke, in his Treatise on History, expresses in strong terms. Lucian, the Grecian prototype of Swift, has in this point shown less discernment than his successor; he has made the supposed impostures of Herodotus the subject of ridicule, and even of positive parody. Since the time of Swift, the veracity of the old historian has been established in numerous instances, and in many of those points where it was most suspected, by the researches of modern travellers. Such suspiciousness is in fact the result of a certain narrowness of mind,—of an unphilosophical disinclination to believe in anything which militates with our own partial experience. We remember the absurd clamor raised by the critics, and echoed by the satirists of the day, against Bruce, the Abyssinian traveller; we remember how generally he was regarded as an impostor, and we know how triumphantly his aspersers have been refuted. The same was the fate of Marco Polo, and of many early travellers. Swift's testimony in the present matter is the more valuable, as one of his most characteristic qualities was plain good sense, including a quickness in detecting what was really absurd or extravagant. Hence so explicit and honorable an acquittal from his pen gives an additional confirmation, if such were needed, even to the character of Herodotus. With regard to some of the other points touched on in these remarks, we are less inclined to agree with them; yet there is not one of the observations which does not contain some truth. We have extracted it for its curiosity, as well as for its intrinsic worth. It is not uninteresting to know what opinion the author of Gulliver's Travels held of Herodotus.

“Judicium de Herodoto post longum tempus relecto.

Ctesias mendacissimus Herodotum mendaciorum arguit, exceptis paucissimis, (ut mea fert sententia) omnimodo excusandum. Cæterum diverticulis abundans hic pater historicorum

filum narrationis ad tædium abrumpit: unde oritur (ut par est) legentibus confusio, et exinde oblivio. Quin et forsâ ipsæ narrationes circumstantiis nimium pro re scatent. Quod ad cætera, hunc scriptorem inter apprime laudandos censeo, neque Græcis neque Barbaris plus æquo faventem aut iniquum: in orationibus fere brevem, simplicem, nec nimis frequentem. Neque absunt dogmata e quibus eruditus lector prudentiam tam moralem quam civilem haurire poterit."

To animadvert on Swift's Latin would be hypercritical.—It is to be lamented, not only in the case of Swift, but in that of his celebrated associates, and, we may add, of the biographer and critic of that school of literature, Johnson, that their classical attainments were not more extensive. That the exertion of their original powers would have been thereby cramped, appears to be a needless apprehension; in the instance of Arbuthnot, the only one of them who deserved the name of a scholar, no such effect ensued. Among other beneficial results, Pope's translation of Homer (so called) would have been improved in accuracy, even if the outrageous incongruity of its manner had not been somewhat lessened, by a more thorough acquaintance with the Homeric spirit; and the entire fraternity, from Pope to Dr. King, would have been preserved from the disgrace of treating the learning and sagacity of Bentley with contumely and ridicule. The reputation of a scholar appears to have been easy of acquisition in those days; it were well if the case were altered now, and that the public were aware how a little learning, tricked out with a certain portion of talent, may be made, in a popular review, to pass for a great deal.

2. The reader may perhaps be amused by the following extracts from an invective against Milton as author of the *Defensio Populi*, subjoined to the tract intitled, "*Regii Sanguinis Clamor ad Cælum adversus Par[r]icidas Anglicanos, 1652.*" Writers in Latin, and especially writers of iambics and hendecasyllables, seem to have considered the form in which they express their sentiments as of itself a sufficient warrant for every kind and degree of virulence.

Ten' sterquilinum, ten' cucurbitæ caput,
 Ausum monarchas rodere, ten' Salmasios?
 Nunc mus elephantum, rana pardum verberet,
 Opicus leonis vellicet sorex jubas,
 Insultet urso simia, musca milvio,
 Sacram scarabæi concacent avem Jovis,
 Ipsumque merdis inquinant albis Jovem.
 Quidni in nova, si dis placet, republica,

In qua sceleribus summa rerum devenit,
 Ad triobolares furciferos, facem meram,
 Aut si quid ima face faculentius,
 Diraque matre Nocte nocturnos magis ?

* * * * *
 Tamen repertus, pro Deum ! in terris homo,
 Hominisve speciem præferens foetus Stygis,
 Qui prodigiosum dedecus oblatum Deo
 Quod mundus horret, quod bonos omnes coquit,
 Solemque rugis aspicientem contrahit,
 Pudoris expers audeat defendere ;
 Tenebricosus rabula, pus et fel merum,
 Atroque cœnum maceratum sanguine :
 Innominandus balatro, qui quod non potest
 Virtute apisci, crimine nomen quæritat.

Conductus ergo litterator Tartaro
 Concenturiavit mille sycphantias,
 Mendacia, fraudes mille contechnatus est,
 Bonum malumve neutiquam discriminans,
 Si qua maledictis lutulet augustum caput,
 Sacrumque scindat Martyrem immerito suo,
 Salmasioque putidus oblatret canis.

Adesdum alastor impie, &c.

We may take this occasion of noticing, that in the original editions of the “*Defensio Populi*,” the “*Defensio Secunda*,” and the “*Defensio pro Se*,” the name of the author is printed “*JOANNIS MILTONI*,” i. e. Miltoni, for Miltonii. The distinction has escaped the observation of his editors. Hence it would appear, that Milton’s classical taste, like that of some later scholars, was at variance with the common custom of rendering the English termination *on* by *onus*. *Porsonius*, (the usage of some commentators,) and Reisig’s *Porso*, are both preferable to *Porsonus*. Why should we not take all liberties, consistent with intelligibility, in transferring our northern names to the language of ancient Rome ? Culeius and Runchenius (Landor’s *Quæstiuncula*) are far better than the barbarian Couleius and Ruhnkenius ; nor do we quarrel with a late essayist’s Calcerus for Chaucer.

THE MASORA.

[Concluded from No. LXVII.]

THE *seventh* argument is drawn from the declaration of St. John in the sixth verse, καὶ ἐποίησεν ἡμᾶς βασιλείαν, which is true of the entire Catholic Church, but not of any one branch of it. Greater nonsense could not be uttered than to say, the Asiatic Catholic Church. It were equivalent to the mistake once made by an orator in addressing his audience, *each in general and all in particular*!! And this is confirmed by the *Te Deum* of the Church first triumphant throughout all the world as recorded in ch. v. 10. for the fulfilment of which see the Life of Constantine in Eusebius. The seventh verse first begins the series of grand references which absolutely determine the intention of this vision, and which demonstrates the truth of Lord Bacon's maxim, that *divine prophecies are accomplished by steps and degrees to consummation and plenitude*. This prediction of the battle of Armageddon had been already applied to the crucifixion of Christ, when the kings of the earth took counsel against the Lord and against his Anointed, (comp. Zech. xii. 9 to 11. with Revel. xvi. 12 to 16.) and affords one proof that all the prophecies of the Old Testament had a degree and kind of fulfilment at the first advent long before the destruction of Jerusalem.

In the tenth verse we have a notable specimen of the skill wherewith superhuman wisdom simplifies many histories. St. John was to write the things he had *before* seen, as well as the things he was *now* seeing, viz. a deliverance manifested by degrees from the foundation of the world, from which æra the prophecy every where commences, agreeably also to Homer's description of a prophet's matter.

"Ὅς ῥ' εἶδεν τά τ' ἔοντα, τά τ' ἐσσόμενα, πρό τ' ἔοντα.

He does the same in his gospel and epistle, which also have been grievously tortured, by those who were ignorant of Lord Bacon's maxim. (See Bishop Pearson on the successive development of the Filiation of the Son of God, in his work on the Creed.) The most obvious references here to what St. John had seen, and which are completed in the fourth and fifth chapters, are to the first chapter of his gospel; in reference to which, by the *strong angel*, we are to understand John the Baptist (Daubuz); and when we have applied the *whole* prophecy to the commencement of the gospel dispensation, we

find the whole narration, secondly, applicable to the death and resurrection of Christ on the very Lord's day described in Matt. xxviii.; after which, thirdly, by *the Lord's day*, is intended the Day of Pentecost; and, fourthly, the Lord's day means the very day of the vision on which was declared an approaching deliverance from the persecution of Domitian, and an enlargement of the Christian Church in consequence; as recorded by *Victorinus*, and beautifully narrated by *Echard* in his Ecclesiastical History. And I cannot but here observe how *divinely* Eusebius begins his Ecclesiastical History, when the first thing that he states, is, that ecclesiastical history has *no beginning*. This is worthy of a primitive father. But with what degraded faculties, and Laodicean apathy, has his history of Constantine been slighted in modern times! In reading his Life by Eusebius, instead of feeling any doubt whether Constantine was truly converted to Christianity, my doubt would rather be whether any one else at the time was so truly converted as Constantine himself.

The *eighth* argument is drawn from the *names* of the Churches. Arguments drawn from etymology may appear trifling to us; but the question is, whether it appeared trifling to one wiser than we are; as also, whether etymology does not constitute generally a branch of Biblical Criticism, and specially, of Apocalyptic Revelation. The truth is that, according to the Scriptures, *insignificant* names seem never to have been given; but such names only as by *etymology* pointed to some special character and designation. The names of the Patriarchs in Genesis, and those of the sons of Isaiah in ch. vii., &c. establish this position; so that it is more consistent and rational to expect such allusions to signification in prophetic names than the contrary. (See Mede on Revel. vii.) And indeed I very much question whether, in order to discover the meaning of any prophetic term whatever, it would not be the most sure means to trace the term to its radical import, as also frequently Greek terms to Hebrew roots. (Daubuz is the great authority on this head.) Neither does any commentator reject this principle; only I am not aware that any one of them ever tried a *principle* of this kind, however undeniable, in many places, to the whole Scripture consistently. Bishop Hurd is perhaps the interpreter who felt most the importance of *consistency*, and who applied principles once exemplified to most purpose, in all places of a similar kind. Further, we have a notable specimen of this etymological allusion in this very vision. In ch. ii. 14, 15. *Balaam* is expressly said to be a

type of the *Nicolaitans*. But the names are, by etymology, synonymous. *עג-לב* means the *waster of the people*, as *Νικόλαος* is the *subduer of the people* or *laity*.

This Balaam effected by priestcraft and sorcery. The *Manicheans* were a branch of the *Nicolaitans*.

Ephesus etymologically signifies the *Apostolical Church*, as is manifest from this special character, that it had tried false *Apostles*. I should therefore derive *Ephesus* from *ἐφίημι*, to *send forth*; making it equivalent to *apostolical*, (from *ἀποστέλλω*) with this further intention, that *ἐφίημι* alludes to the first age of the Church as *starting from the goal*, for the prize of its high calling, with peculiar and extraordinary zeal. This is proved by the circumstance, that at the time when it was addressed it is said to have slackened its *primitive zeal*, as the apostle declares also in his first epistle. The expression in ch. ii. 4. *ἄφῆκας* plainly refers to *ἐφίημι*. (See Dr. H. More in *loc.*)

Smyrna means *myrrh*, which the condemned drank, and with which also dead bodies were embalmed and preserved from corruption, Mark xv. 23. John xix. 39.

The Church in this interval was accordingly betrayed by *ὁ διάβολος*, a name not unlike *Diocletian*, and imprisoned, tried, and condemned, and that, not partially, but universally, and immediately also before it received its *crown*. There was also a promise to those who overcame, to be delivered from the *Balaamites*, the authors of the second death. Let the eleventh and twelfth verses of St. Jude be carefully compared with what follows for this assertion.

Pergamus was the name of the citadel of Troy, where the Palladium was kept; in allusion to which probably Virgil says of Æneas, that he was

Ilium in Italiam portans.

The names of *Troy* were used by the Latin poets as synonymous with ancient Rome. And if a question could here arise, it would be removed by its being here stated (ch. ii. 13.) that the true church was, in this interval, where Satan's seat or throne was set up.

But of this *very seat or throne*, the prophet adds, that the seven-headed, ten-crowned dragon, resigned it in favor of the wild beast opposed to the Lamb, the Son of God. *General consent* admits that this beast is the Roman empire, and that Rome is its seat or throne. Compare ch. xii. 3. xiii. 2. xvii. 3, 7, 18.

The name *Pergamus* was likewise given, says Dr. H. More, to any thing *exalted*, by the ancients. But *Rome*, in Hebrew,

signifies any thing exalted (עָלָה *exaltari*). A remarkable instance is found in Isaiah viii. 6. (compare the Seventy and Vulgate) as also in Daniel xi. 36. both which places are explained in 2 Thess. ii. 4. with which compare Isaiah xi. 4. and xxx. 27. These two latter places identify Isaiah viii. 6. with 2 Thess. ii. whatever else Isaiah may have previously intended, in shadow and type. An excellent commentary will be found on this state of the Church in the noble lesson of the Waldenses.

The name *Antipas* is plainly an abbreviation of Ἀντι-Πάππας, as Eustathius observēs.

Thyatira was an eminent city of Lydia in *Asia Minor*, and belonging to the jurisdiction of *Pergamus*. Stephanus, the geographer, says, that this city, which was before called *Pelopia* and *Semiramis*, was named Θυγάτιρα, (and afterwards *Thyatira*) by Seleucus Nicator, on the news he received of the birth of a daughter.

Hence, accordingly, the enemies of the saints in this age of the Church are not named as the false king and prophet, but as the woman *Jezebel*: all these names alike, *Balaam*, *Balak*, and *Jezebel*, being compounds of *Bel*, *Baal*, or *Babel*; and this last name *Jezebel* being a strange compound of *Jesus* or *Jeza* and *Babylon*. An excellent commentary on the advice given to the Church in this period will be found in the *Life of Archbishop Usher*, and in *Jurieu's Preface to the Accomplishment of the Prophecies*.

It would appear from the epistle, and deserves special notice, that the world did not know where the primitive Church dwelt during the former period of *Pergamus*, since God emphatically declares, *I know where thou dwellest*; (ch. ii. 13.) but, in this interval, a call to reformation having thundered louder and louder, the true Church comes forth conquering and to conquer, if so be that she does not swerve from the *MASORA* delivered unto her, until the enemy be consumed by the brightness of the coming of the Son of God.

The name *Sardis* may signify etymologically the *Lord of Hades*. שׂ is the English *Sire*, *Sir*. שׂד says Parkhurst is the word from which may be derived the *Dysæ* of our Saxon ancestors.

Dr. H. More thinks that the allusion is to the *Sardine* stone. Certain it is that this age of the Church was to have a name that it lived, but that it was to DIE by apostacy, and declension from the *MASORA* committed to it; but yet with some glorious promises to the steadfast, of great exaltation in the next period of the Church.

Philadelphia obviously means *brotherly love*, and denotes a state of the Church delivered from that season of *patience* under persecution which was the trial of the former states of the Church, during the 1260 days, or 42 months, or 1242 solar years commencing A. D. 455, according to Mede and many others; (ch. xiii. 10.) but at the same time it denotes a Church encountering a season of temptation or trial coming on the *whole* world, of a kind very different to the former oppressive trial. It should be remembered, that while the whole of this prophecy is to be *literally* understood, it is also to be understood *figuratively* on the principle called by Dr. H. More *Judaismus*, which figure speaks of all Christian matters under symbols literally intending either the ancient Church of the Jews, or circumstances belonging to it. If so, we are to compare the history of David and Solomon, and the dedication of the second temple with this epistle, if we would understand it.

Laodicea may signify either the *rights of the Laity*, or the *judgment of the Laity*. In this last age of Zechariah's candlestick, there is a general apostacy from the *Masora of Thyatira*; probably by the *brotherly love* of *Philadelphia* degenerating into the excess of *undistinguishing Latitudinarianism*. But some nevertheless *overcome*, and come out of this hour which brings temptation to the true Church, and desolation and annihilation to Babylon, by the manifestation of the Son of man. This remnant, having stood as one of the seven pillars, on which the Lord hath founded the world, as the ground and pillar of the faith, goes no more out, but becomes a pillar in the Temple of all nations converted to the faith, as is described in ch. iv. and v., which chapters come forth now again as pointing to a more glorious dispensation, compared with which, whatever hath been hitherto glorious, hath no glory. The new Jerusalem is the Church of the converted Jews; the mountain of the Lord's house filling the whole earth. May we not then conclude with Augustine, "Septem candelabra et unum candelabrum septiformem Ecclesiam possumus intelligere: et ideo quicumque ad septem Ecclesias loqui videtur, ad unam Ecclesiam loquitur toto orbe diffusam?"

The *ninth* argument is drawn from the symbol by which the seven Churches of Asia are intended, viz. *seven golden lamp-bearers*. They who suppose these candlesticks to signify merely the seven Churches of *Asia Minor*, surely never considered that the whole scenery of the Apocalypse continues that of the ancient Temple, as Sir Isaac Newton has demonstrated. The

lamp never goes out in the sanctuary. (Observations on the Apocalypse, ch. ii.)

In the fourth chapter of Zechariah we have a description of these very lamps as plainly as of the two candlesticks of Zechariah described in the eleventh of the Apocalypse. But I would appeal to common sense to decide whether the symbol in the second temple as recorded by Zechariah denoted merely the Churches in the little province of the Lesser Asia, or that very universal and catholic Church of the Gentiles for which we plead. Was not this the intention which waked Zechariah out of his sleep; and does he not in fact himself determine that this was the import of the seven lamps, a mystery hidden from the foundation of the world, "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel?" Eph. iii. 6. Zech. iv. 1 to 3. vi. 14, 15. xiv. 16.

"Destroy this temple," said our Lord, "and in three days I will raise it up;" and raised up it was on *the Lord's day*, and in it was preserved the very Ark of the Covenant, the Tabernacle of the Witness, and the power of the keys of David. It was raised up in spirit and in truth, and the glory of the second temple exceeded that of the first as much as the blessings on the mount surpass in glory the curses on the Mountain of Sin, and to St. John, Zechariah Præcursor Lampada tradit.

The *tenth* argument is drawn from the warning added to each epistle, "He that hath an ear, let him hear what the Spirit saith unto the Churches." It was observed by one of the primitive fathers, that whenever this expression occurs, *more is meant than meets the ear*, or in other words, that there is a spiritual intention besides the literal one; and undoubtedly this is the case: compare Isaiah vi. 9. and Mark iv. 11, 12. and other places where the expression occurs.

The *eleventh* argument is, that some of the promises made to the particular Churches are fulfilled in the succeeding Churches, as Dr. H. More observes; which exactly accords with the hypothesis that these seven Churches are merely one Church distinguished into seven successive states.

The *twelfth* argument is taken from circumstances mentioned in connexion with these seven Churches, in which they are involved with the whole world, and in such a mode and degree as intimates that they must signify something much more important than the little Churches of the Lesser Asia.

A moment's attention to the epistle to *Thyatira* will convince any one, that *Thyatira* signifies a most powerful reformed

Church, as Archbishop Usher testifies in his explanation of an expression in the epistle to Thyatira. "Id enim boni ex ignorantia, qua Pontifices detinendum vulgus censerunt, consecuti sunt, ut τὰ βλάη τοῦ Σατανᾶ, hoc est, præcipuas et maxime perniciosas Pápatus cotruptelas, ignorarint." (Usserius de continua Successione Christianarum Ecclesiarum, 1613. p. 149.)

I add another contemporary witness, viz. T. Brightman, who published in 1615, and who, in his commentary on this same epistle, says: "Thus we know it happened in the Reformation begun by Luther, which we have shewed to be the reward in respect of the counterpayne of the *Thyatirian* state. Who would have thought that the matter would have come at last to that proof, that had such small beginnings? Certainly Luther himself thought nothing less than of any change or defection from Rome. Or who could have expected such a change or metamorphosis in the Church in so short a time? But now was the time when the Church should have power over the nations: and therefore, matters being once begun, went on of their own accord. . . . The same quick dispatch seemeth to be like to ensue in performing the rewards that follow, the which a man shall see bestowed, before he shall hear that they are bestowed. . . . Can any man make any question that shall weigh these things diligently with himself, but that we ought all to flee from this pestilent Jezebel of Rome as soon and as far as possibly we can?"

The *last* argument is taken from collating the series of these seven Churches with that of the seven seals; the seventh of which contains the seven trumpets; the seventh of which trumpets contains the seven vials; the last of which vials terminates with the commencement of the thousand years of Christianity triumphant.

The first chapter, which introduces the seven Churches, precisely harmonizes with the fourth and fifth chapters, in which these very Churches are again introduced; viz. in ch. iv. 5. "And there were seven lamps of fire burning before the throne, which are the seven spirits of God." The Church is the ground and pillar of the faith, upon which the Spirit in his sevenfold operations descended, as on the day of Pentecost, which the fourth and fifth chapters most unequivocally relate; whatever previous or succeeding advancements of the kingdom may have been further intended by the great Alpha and Omega.

The Churches of Ephesus and Smyrna unquestionably coincide with the first six seals of ch. vi. But it is admitted that the sixth seal is the fall of Diocletian; and according to Sir Isaac

Newton, (p. 290.) "The tribulation of ten days (Revel. ii. 10.) can agree to no other persecution than that of Diocletian, it being the only persecution which lasted ten years." It is also admitted, that ch. xii. 1 to 9, extends to the fall of Diocletian, by which the primitive Church was delivered. And therefore we may certainly conclude that both the afflicted and revived states of the Church of Smyrna included both the Diocletian persecution and the establishment of the Christian Church by Constantine and his successors. The following passages may therefore well be harmonized: ch. i. ii. 1 to 11. ch. v. vi. vii. viii. ch. xii. In ch. ii. 1. the Sun of Righteousness is described rising as the light to lighten the Gentiles, and to be the glory of his people Israel; compare Psalm xix. John i. 26. Gr. Matt. xviii. 20. Zech. iii. 1. Isaiah vii. 14. Rev. xii. 1. 1 Tim. iii. 15.

Ver. 2. 1 John ii. 19. 2 John 8.

Ver. 3. 1 Cor. iv. 9, &c.

Ver. 4. 3 John, 9th verse.

Ver. 5. Ascends to the fall of our first parents, as does the epiphonema to the promise.

Ver. 7. This threatening was fulfilled literally to the Lesser Asia when the Sun of Righteousness advanced westward to Europe; and if we *Gentiles* fall off from the apostolical reformed faith, it will certainly be fulfilled again. Rom. xi. 21. Revel. iii. 11, 19. 1 Tim. iv. 1. 2 Thess. ii. 3. Matt. xxiv. 12. Luke xviii. 8.

See Daubeny's excellent sermon on the Fall of Papal Rome, and Constitut. Apost. vi. 19. vii. 32.

"Sir Isaac Newton had a very sagacious conjecture, which he told Dr. Clarke; that the overbearing tyranny and persecuting power of the antichristian party, which hath so long enslaved the Christian world, must be put a stop to, and broken to pieces by the prevalence of infidelity, for some time before primitive Christianity could be restored." (Daubeny.)

The last of Dr. Aphorpe's Warburtonian Lectures is perhaps the most important sermon which the last century produced, in which he well applies, and with no less authority than that of Vitringa, this charge of the omniscient Bishop, to the Protestant Church, in this very age. This may perhaps astonish some persons as much as it astonished Zechariah; but consult Vitringa himself.

Infidelity does indeed abound, and that not only among professed infidels, but among believers, to a greater degree than they imagine. It is *infidelity* which causes us to take away

from the words of the book of life, by shutting our eyes, on any plea whatever, to the mysteries, to the types, to the prophecies, of Scripture.

That same apostle who declared the apostacy of superstition, and the mystery of iniquity, likewise declared the perils of the very last *days* of the last times, viz. the general lawlessness which should prevail. This is that hour of temptation which cometh on the whole world foretold in this prophecy. (2 Tim. ii. 9, 10. Revel. iii. 10.)

He tells the Church, that in this last conflict, it would be called on, not to act as an *infant*, feeding only on the milk of the word, but that it must call in to its aid ALL Scripture, as given by inspiration of God. God doeth nothing in vain; and when he gives us types, prophecies and mysteries, if we, under the plea that they are not generally necessary to be studied for salvation, in effect, take from, and annul a portion of the book of life, as we are now too generally doing, let us "beware, lest that come upon us which is spoken of in the Prophets, Behold, ye despisers, and wonder, and perish; for I work a work in your days, which ye shall in no wise believe though a man declare it unto you." (Acts xiii. 40.) "But let us, knowing these things before, beware lest we also, being led away with the error of the wicked, fall from our own stedfastness." (2 Peter iii. 17.) Let the despisers of sacred prophecy reply, not to me, but to their Judge.

The period of the Church of Smyrna fits so exactly to that of the war of Michael and the dragon in ch. xii. that there can be no difficulty in assigning to it its place. Bp. Newton is considered as the standard author on the Revelation, and Bp. Percy's abridgment of Bp. Newton, in his Key to the New Testament, is the standard summary of the meaning of the Apocalypse now most generally approved. I refer my reader to these works for the general meaning of the Apocalypse, except with respect to the seven Churches of Asia, for the anti-type of which I refer to Mede, Dr. H. More, Vitringa, Dr. Apthorpe, and Mr. Waple. And I cannot forbear to observe; that the spirit of this last author is so superlatively excellent, that I wish his work were reprinted. There has been sometimes a disposition shown in the present age to revive the intolerant spirit, for the correction of which the divines of William and Mary are specifics. His work is anonymous, but entitled, *The Book of Revelation paraphrased*, 1693. By a close comparison, it will be found that the remaining Churches harmonize precisely with the following places in the other visions:—

Pergamus, with ch. ix. xiii.

Thyatira, with ch. x. xi. 1 to 6. xiv. 1 to 7. xvii.

Sardis, with ch. xi. 7 to 14. ch. xiv. 8 to 12. ch. xv. 1 to 4. ch. xviii.

Philadelphia, with ch. xi. 15, to the middle of ver. 19. ch. xiv. 13 to 16. ch. xv. 5 to xvi. 14. ch. xix. 1 to 16.

Laodicea, with ch. xi. 19. the end of the verse; ch. xiv. 17 to 20. ch. xvi. 15 to 21. ch. xix. 17 to xx. 3. That I do not speak without authority will appear from what follows.

“*Laodicea* implies, as to principle, that impious, absurd doctrine, that all government is derived, not from God, but from the people; and signifies, as to practice, the ruling of the people; or a general rising up against authority, when the *Vox Populi* is become not only noisy and querulous, but dictating and imperious; when even *Christians* begin to unlearn the duty of subjection, and to throw off all respect and reverence for their governors.” (Samuel Johnson on the Prophecies, 1742.)

“Alas! the divine Prescience, leaving inviolable our freedom to abuse his best blessings, foresaw that the Reformed and Protestant Churches, when Romish persecution should subside, would leave their first love, and too well deserve those characters of the Laodicean state which probably was meant to be descriptive of our own at present.” (Dr. Apthorpe’s 12th Warburtonian Lecture, 1788. p. 339.)

“In hac imagine Ecclesiæ Laodicenæ nobis exhibetur status ecclesiarum Protestantium.” Vitrina in Apoc. p. 161.

“*Laodicea* seems to be a state in which there was a great remissness of the extraordinary zeal which was shown in the former succession, and its denoting, as Grotius observes, the *judging of the people*, it may from thence be probably concluded that it is that state, during which the great judiciary act of *judging the people or nations*, is to be performed.” (Waple, p. 61.)

“*Laodicea* is a mirror, wherein we may behold the state of the Church towards the end of the world, when zeal shall become cold, charity scarce be found, and corruption shall abound and become universal.” (The New System of the Apocalypse, 1688.)

“In this interval the scene of *Philadelphia* is past, and *Laodicea* takes place, which is acknowledged a true Church as to worship and doctrine, but is represented as a lazy lethargical Church, in which that former Philadelphian zeal is extinguished as to the generality of the Church, though, it is likely, this degeneracy comes on by degrees in this interval.

“The new nature, regeneration, and the spirit are quite out

of this road; and a national, œcumenical religion, doctrine or worship, as they are *ab extra*, are but as a political law, and the *righteousness* therein, but a Laodicean righteousness, as has been abundantly inculcated already." (Dr. H. More's Works, 1708. p. 751.)

"The seven Churches which are in Asia. If we consider their number being *seven*, which is a number of revolution of times, and therefore in this book the seals and trumpets and vials are also *seven*; or if we consider the choice of the Holy Ghost, in that he taketh neither all, nor the most famous Churches in the world, as Antioch, Alexandria, Rome,.... may it not seem that these seven Churches, besides their literal respect, were intended to be as patterns and types of the several ages of the Catholic Church *a principio ad finem*?" (Mede's Works, 1672. p. 905.)

Whatever be the answer to this question, it is not the voice of man, but of God, which proclaims, "Let him that hath an ear, hear what the Spirit saith unto the Churches." "Behold I stand at the door and knock. If any man hear my voice, I will come in to him and sup with him and he with me." See Brightman on this Epistle, 1615. and Dr. H. More's Works, 1708. p. 643 and 751. for those truths, on the opening of our hearts to which our ecclesiastical existence may depend.

J. M. B.

June 30th, 1826.

REMARKS ON ANCIENT CHRONOLOGY, &c.

No. II.—[Concluded from No. LXVII.]

Ver. 3, 4, 5.

AND Elohim said, Let there be light: and there was light.

And Elohim saw the light that it was good: and God divided the light from the darkness.

And Elohim called the light, Day, and the darkness he called Night: And the evening and the morning were the first day.

The Type.

Did not the formation of the first day commence with the

action of the wind dispelling the mists from the surface of the waters, in order to prepare them to receive the light, as the firmament afterwards performed the same office for the reception of the rays of the sun?

The separation of the light from the darkness constituted the formation of the first day, and the previous state of darkness followed by the light were the first day.

The Antitype.

Light. Right reason, or the light of the Logos, or Spirit of God moving in man, and giving the promise of deliverance by prophecy. Genesis i. 26. iii. 15. John i. 1-9. 2 Pet. i. 19, 21. 2 Cor. iv. 6. Rom. i. 20. Eph. i. 9, 10, 22. Genesis i. 28. Hebrews ii. 8.

Good. As *light* is here opposed to *darkness*, so is *good* here also to be understood as opposed to *evil*. Genesis iii. 22.

Division of light from darkness. Genesis iii. 15. iv. 7, 24. Rom. v. 18. 1 John i. 5, 6. ii. 10, 11. iii. 12. whereby the *beginning* is undoubtedly meant; this very chapter and also the fourth of Genesis.

Day and night. 1Thess. v. 5, 6.

Day. Genesis ii. 17. "In the *day* that thou eatest thereof, thou shalt surely die." Ch. v. 5. "All the days of Adam were nine hundred and thirty years, and he died."

Ps. xc. 1. "Lord thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. Thou turnest *Adam* to destruction, and sayest, return ye children of *Adam*. For a thousand years in thy sight are but as yesterday, when it is past, and as a watch in the night... The days of *our* years are threescore and ten:"—plainly alluding to the abbreviation of Adam's life before the flood, which is also mentioned in the Psalm. See Hammond on this psalm of *Moses*.

2 Peter iii. 5. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth consisting of water and through water, through both which the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, [by fire] reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." See Mede's Works, p. 534, 892, 902. Jurieu's Fulfil-

ment of the Prophecies, p. 324. Rudd on the Millennium, and Samuel Johnson on the Prophecies. The learned Dr. Hammond observes on p. 90. 3. that "the context seems to authorise the former interpretation of *destruction*, and speedy *returning* to the earth, which is evidently the subject of the fifth and sixth verses. And for verse the fourth, it seems to be the preventing of an objection, ready to offer itself from the long lives of the Patriarchs, who lived near a *thousand years*; but those saith the Psalmist, are in God's *sight*, or in respect of his infinity, but a very inconsiderable time. The number, saith Jarchi, hath a peculiar respect to *Adam*, to whom God had said, *Thou shalt die in the day that thou eatest*, and yet he *lived nine hundred and thirty years*."

Ver. 6. The second day.

And Elohim said, Let there be a firmament in the midst of the waters: and let it divide the waters from the waters.

7. And Elohim made the firmament; and divided the waters which were under the firmament, from the waters which were above the firmament: and it was so.

8. And Elohim called the firmament *Heavens*: and the evening and the morning were the second day.

The Type.

It is probable, that the *firmament* was intended, in one sense, to denote the atmosphere which separates the clouds from the waters on the earth; and, in a more extensive sense, to signify the more subtle ether which pervades the entire visible heavens. (See קֶטֶף in Parkhurst.)

The Antitype.

Firmament or *expanse*. In allusion to this word the heavens are compared to a curtain or pavilion of royalty. The *firmament* God called *Heavens*, its meaning therefore is the same as that of *heavens*.

Heavens denote the seats of government, as being the seat of the heavenly luminaries formed expressly to *rule*. Matt. xxiii. 22. Rev. vi. 14, &c. Romans xiii. 1, &c.

Waters, Nations under government, Rev. xvii. 15.

In the second millenary God separated the nations by means of distinct governments, in the days of Peleg. Genesis x. 25. Deut. xxxii. 8.

It is observable likewise that the second day's work may *literally* refer to the second millennium. For it is probable

that clouds did not exist before the flood, because the earth seems to have been mixed with water in a greater degree before than after the flood, which seems confirmed by the appearing of the rainbow first at that time. Genesis ii. 6. ix. 12, 13. 2 Peter iii. 5-7.

Ver. 9. The Third Day.

And Elohim said, Let the waters under the heavens be gathered together into one place, and let the dry land appear : and it was so.

10. And Elohim called the dry land earth ; and the gathering together of the waters called he seas : and Elohim saw that it was good.

11. And Elohim said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth, and it was so.

12. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind ; and Elohim saw that it was good ;

13. And the evening and the morning were the third day.

The Type.

As the firmament is called heaven, because it resembles the ether above it, so is the dry land called earth, after some resemblance to the entire earth, of which it forms a part.

The Antitype.

Waters, when opposed to *dry land*, signify the *Gentiles*, as separated and distinguished from the family of Abraham. Is. lx. 5. In this third millenary the family of Japhet, by which the *isles* of the Gentiles were peopled, was separated from that under *Shem* (a name corresponding in etymology to the *heavens*), and both inhabiting the *continent*, and having *dominion*. Genesis x. 5.

The references to *vegetation* signify spiritual life, and the seed of righteousness. 1 Cor. xv. 36, &c. 1 John iii. 9. Rev. ix. 4. which place in type refers to the Assyrians. Isaiah vi. 13. and every where in Isaiah.

This second millenary extends from Abraham to Solomon.

Ver. 14. The Fourth Day.

And God said, Let there be lights in the firmament of the heaven, to divide between the day and the night, and let them be for (until) signs, and appointed times even for days and for years.

15. And let them be for lights in the firmament of the heavens, to cause light upon the earth, and it was so.

16. And God formed the two grand lights (or years of grand lights); the great light for dominion over the day, and the small light for dominion over the night, the stars also.

17. And God distributed them in the firmament of the heavens, to cause light upon the earth,

18. And to have dominion in the day and in the night, and to determine between the light and the darkness; and God saw that it was good.

19. And the evening and the morning were the fourth day.

The Antitype.

Lights. The correspondence is so obvious between the luminaries which direct all the operations of day and night, and the kings and governors who direct in ecclesiastical and worldly concerns, that it were almost superfluous to notice it. *Light*, *power*, is probably the root of the Greek *φαιος*, as *Baal* signifies both Lord and Sun. The office of lights to separate darkness from light is seen in Rom. xiii. 3. and the distinction of spiritual and temporal courts is plainly pointed out in Cor. vi. 3, 4. "If then ye have judgments of things pertaining to this present life, set them to judge who are least esteemed in the church." The fourth millenary extends from the dedication of Solomon's temple, in the precise middle of the six millenaries, to the first dawn of the Sun of Righteousness. In this fourth millenary the scattered rays of government converged and formed that bright light which, beginning with Solomon the typical prince of peace, never failed David, till the true light of peace, the light to lighten the Gentiles, (Luke ii. 32.) was ushered in by that bright and shining lamp and morning star, John the Baptist. Our Lord was born in the year 4000, (Abp. Usher.)

During this period the Gentile world also beheld the luminaries of Assyria, Babylon, Persia, Greece and Rome, collect all the scattered rays of divided governments in their sole and successive monarchies and empires. Accordingly the prophets describe the destruction of these monarchies by the symbol of the blotting out of heaven, their sun, moon and stars; and their removal, as from Rome to Constantinople, by the heavens flying away. Hagg. ii. 21, &c. Matt. xxiv. 29. Revel. vi. 12, &c.

Ver. 20. The Fifth Day.

And God said, Let the waters swarm with the swarming

creature that hath life, and let fowl fly above the earth in the face of the firmament of heaven.

21. And God created great whales and every living creature that creepeth with which the waters swarmed after their own species, and every winged fowl after his own kind; and God saw that it was good.

22. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the sea; and let fowl multiply on the earth;

23. And the evening and the morning were the fifth day.

The Antitype.

It has already been shown that the waters signify the Gentile countries. These in their turn have life given unto them, as in Acts x. 11, 12. It is worthy of notice, that the first Christians took the name of *fish*, [Bingham's Antiquities :] perhaps from taking John xxi. 11. typically, or from the mystical sense which they attributed to the word ἰχθῆς, and perhaps with good reason. (Matth. iv. 19. Compare all references to *fishing* in New Test.) Perhaps also by the creeping creature may be signified human beings in their present state of existence, and by the fowls, the same creatures exalted after death above the seat of the worms of the earth; as by the fish also may be signified the *dead*. Revel. v. 18. "And every creature which is in heaven and on the earth and under the earth, and such as are in the sea, even all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth on the throne, and unto the Lamb for ever and ever." Where note the occasion, the resurrection and ascension of Jesus Christ to the right hand of the Father at the commencement of the fifth millenary. (Revel. v. 6, 7. Compare Jonah ii. 6. and see *Fish*, in Jones's work on the Fig. Lang. of S. S.)

Ver. 24. The Sixth Day.

And Elohim said, Let the earth bring forth the living creature according to its own species; beasts and creeping things, and living thing of the earth, according to its own species; and it was so.

25. And Elohim formed the living thing of the earth after his own species, and the beast after his own species, and every reptile of the earth after his own species, and Elohim saw that it was good.

The Antitype.

The vegetable productions of the dry land in the third day had signified the *Jews* under their first dispensation, and con-

sistency requires that we should apply this production of a superior order of beings to the final conversion of the Jews. But this last blessing is not confined, as the former, to the earth, by signifying the dry land exclusively of the sea. But earth here signifies the whole world, as in ver. 1. and Ps. xcvi. 1. "O sing unto the Lord a new song, (the New Test.) sing unto the Lord all the earth: declare his glory among the Heathen, his wonders among all people." But as this psalm relates specially to the first advent, as the former to the contemporary rejection of the Jews, we shall see more plainly in Ps. xcvi. that the call of the Jews is attended with that of the Gentiles. In ver. 10. it is written, "Say among the Heathen that the Lord reigneth: the world also shall be established that it shall not be moved. He shall judge the people righteously. Let the heavens rejoice and let the earth be glad; let the sea roar, and the fulness thereof;" which is explained by St. Paul in Rom. xi. 25. where he says that "blindness in part is happened unto *Israel*, until the *fulness* of the Gentiles come in." And may the glorious associations for the conversion of the Jews and Gentiles still continue to roar, till their work be done, as described in Revel. xix. 1-9. and Is. xxiv. 19. where the Jew describes his sensations at this mighty roaring of the isles,

—penitus toto disiectis orbe.

"Blessed are ye that sow by the side of all waters," and send forth the Bible and the missionary: the fire will at last come down from heaven upon your altar, and manifest who are the true worshippers of Jehovah; therefore

Break their bonds of sleep asunder,

And rouse them like a rattling peal of thunder.

The close of this millenary deprives Babylon of the beasts of the field, and transfers them to the second Adam, the son of MAN. "For He hath put *all* things under his feet, all sheep and oxen, yea and the beasts of the field, the fowl of the air, and the fish of the sea. O Lord our governor how excellent is thy name in *all the earth*!" Ps. viii. 6.

Ver. 26.

And Elohim said, Let us make man in our own image, after our own substance, and let them descend upon the fishes of the sea, and upon the fowl of the heavens, and upon all the earth, and upon every reptile that creepeth upon the earth.

The Antitype.

אדם means *one blood*, that is, one substance or family after God's substance or family. The name אדם plainly corresponds

דמותו (see דמה in Parkhurst No. 3, 7.). And Adam is here contrasted with the irrational creatures, as created after no kind, but simply in their own kind, as mentioned before. Compare Acts xvii. 26, 29. Rom. i. 23. עלם is the external form or person. Adam was formed then both in personality and substance after God, being a numerical plurality distinguished by communicating or receiving genus or substance, which substance is the blood. (דם) This is more fully stated in chapter v. 1, 2. The English word *many* is accordingly the very Hebrew word מנה, signifying such distinction as constitutes plurality, and which same word is the origin of the English word *name*, produced by transposing נ and מ in מנה. That man was created in the divine nature and personality is demonstrable from this declaration, that he is to be restored to a participation of the divine nature, having escaped the effects of the fall. (2 Pet. i. 3, 4. Hebrews i. 3. ii. 6, 9.) Kind or genus consists in essence or substance, inclusive of its inherent properties. Specific personal distinction is a mode of possessing the said common substance undivided in itself and undistinguishable in each of its properties. The plurality in the unity is denoted by *them*, as in Gen. v. 1, 2. It is further observable that in the order of God's works the less perfect of them are formed in a scale ascending to man.

Ver. 27.

So Elohim created the Adam in his own image, in the image of Elohim created he him, male and female created he them.

28. And Elohim blessed them, and Elohim said unto them, Be fruitful and multiply and fill the earth, and put it under your feet; and ride upon the fish of the sea, and upon the fowl of the heavens, and upon every living creature which creepeth upon the earth.

29. And Elohim said, Behold, I have given unto you the every herb which soweth seed which is upon the face of all the earth, and the every tree in the which is the fruit of a tree sowing seed; to you it shall be for food.

30. And to every living thing of the earth, and to every fowl of the heavens, and to every thing that creepeth upon the earth wherein there is a living breath, the every shoot of herb for meat; and it was so.

31. And Elohim saw every thing which he had formed, and behold, it was very good: and the evening and the morning were the sixth day.

The Antitype.

Adam, type of the second Adam, Jesus Christ. Rom. v. 14.

Image of God, is the divinity, as communicated by the Father to the Son, which communication constitutes individual personality. 1 Cor. xv. 48, 49. John iii. 6. 1 Cor. xi. 8. Gen. v. 1, 2.

Descend upon; descend from above the fowls of heaven, as at the second advent. 1 Thess. iv. 16.

Fish of the sea. All bestial kingdoms which are of this world. Dan. ii. 37, 38, 45. vii. 3, 4, 13.

Male and female. Christ and his Church. Col. i. 18. Eph. v. 23, &c. 1 Tim. ii. 13. 1 Cor. xi. 8. Revel. xix. 7, 8.

Be fruitful, &c. By spreading and propagating the Gospel. Philem. 10. Gal. iv. 19. Heb. ii. 13. Is. liii. 10.

Put it under your feet. God hath put all things under the feet of the true Adam and Eve, that is of Christ and the Church. Heb. ii. 6 to 9.

Ride upon. Exercise empire over. Revel. xix. 11, &c.

Herb which soweth seed, that is, every living soul fruitful in the works of the Spirit, the seed which abideth. Is. v. 24. vi. 18. vii. 14. 1 John iii. 9. Revel. vii. 3, 4. ix. 4.

Meat. The eating of any thing denotes communion with it. Acts x. 13, 14. Revel. x. 9 to 11.

Chap. ii. 1.

Thus the heavens and the earth were completed, and the complete host of them:

2. And on the seventh day Elohim completed his formation which he had formed, and he rested on the seventh day from all his formation which he had formed.

3. And Elohim blessed the seventh day, and sanctified it, because that in it he rested from all his formation which Elohim created, to form.

4. These are the generations of the heavens and of the earth, when they were created, in the day that Jehovah Elohim formed the earth and the heavens.

The Antitype.

God's resting on the seventh day. This is a pledge of rest from legal works by faith, as from a wilderness of sin and labor (Gen. iii. 10.) to be attained finally by the universal church. Heb. iv. 3 and 4. Matt. xi. 28. Is. xi. 10. Rev. xiv. 13.

The legal state under Moses was no more than a new edition of the legal state under Adam.

During this last millennium, Eden is restored on earth, as a mirror of the heavenly Jerusalem, which shall descend also from heaven, after the millenary of the Paradisaical reign of

the second Adam and his church (Is. xi. and lxxv. 17-25. Ezek. xxxvi. 35. Dan. vii. 13, 14.); after which earthly Paradisaical state on earth, before the heavenly Paradise be come, Satan is loosed, deceiveth once more the nations, and the great day of judgment completes the grand drama of the dispensation of man, closing in type the third chapter of Genesis. Comp. ch. iii. 8-24. with Revel. xii. and xx.

The attempt has now been made to vindicate the Chronology of the Hebrew Bible, from Adam to Abraham, on the following grounds. *First*, by invalidation of the argument for the corruption of the Hebrew Text of these dates. *Secondly*, by calling attention to the acknowledged corruption, in part at least, of the Samaritan, Septuagint, and Josephus. *Thirdly*, by considering the correspondence between the age and population of the world both before and after the Flood. *Fourthly*, by proving, from the tradition of Elias, that the Chronology of the Hebrew Text before the first advent of our Lord, was the same as it now is. *Lastly*, by demonstrating from the New Testament that the tradition is in part confirmed by St. Paul; and that consistency requires us to interpret the whole of the first chapter of Genesis in conformity to the interpretation of the part which cannot be gainsaid by a Christian. And we maintain further, that if this interpretation of the chapter be a discovery made by comparing the volume of Inspiration with itself simply, fairly, and completely, it is nothing less than *demonstration*. It only remains to add, from Lavater, that, "*Whenever truth or knowledge is explained by fixed principles, it becomes scientific; and he who, instead of investigating the question, declaims against it, must either be deficient in love of truth, or in logical reasoning.*"

Should further references be desired to authors who have treated on the subject of these six millenniums, I beg leave to mention, Joseph Mede, Jurieu, (vol. ii. p. 326.) Samuel Johnson on the Prophecies, Hammond on Ps. xc. Lactantius, cap. xxv, &c. Homes on the Millennium, and Rudd on the same subject; an author who, many years ago, predicted, from the work of the sixth day, those very revolutions which have since commenced the work of subjecting the beasts to the Son of *Man*, naming expressly the kingdoms in which they were to begin and to end. May we have grace to kiss the Son, lest he be angry, and we perish from the earth!

J. M. B.

July 4th.

DE LEGIBUS METRICIS
POETARUM GRÆCORUM,

QUI VERSIBUS HEXAMETRIS SCRIPSERUNT,

DISPUTATIO:

CONTEXUIT

GILBERTUS WAKEFIELD.

—Det primos versibus annos, —
Mæoniumque bibat felici pectore fontem.—PETRON.

[Continued from No. LXVII.]

2. Librarii plurimas Ionicarum vocum formas obliteraverunt, ad dialecti genium syllabis productioribus et vivaciore gradu festinantium; adeoque dactylicis numeris apprime convenientium. Hoc genere importunas mutationes cursum poëseos Græcæ multo sufflamine retardavisse comperi. Paucula tantum, ex infinitis decerpta potius quam selecta, in animo est attingere. Reliqua diligens lectio notabit. Hoc addere tamen in limine non pigebit, multas hac de caussa proponendas emendationes e regulâ tertiâ, quam mox in medium prolaturi sumus, multam lucem nec levem confirmationem, uti auguramur, accepturas esse.

Ex collatis Od. Δ. 252. K. 361. T. 320. Z. 227. et similibus locorum, nobismet satis constat, λουσε ad Il. E. 905. λουσαντο, ad K. 576. ut aliis, qui gemini germani sunt, enumerandis supersedeam, in λοεσε, λοεσαντο, sine mora reformandas esse.

Multo feracior est emendationum seges in modorum infinitorum terminationibus; de quibus nihilo minus multæ cogitationes, in eundem finem conspirantes, effecerunt, ut ne minima quidem dubitatio meo saltem animo remaneat.

Quisquis alia loca contenderit, et Homeri morem speculabundus contemplabitur, næ nimis incredulus ille est et obstinate pertinax, qui denegabit mihi hanc poëtæ castigationem ad Il. B. 121. quâ humi cubitans, ut ita loquar, versus in pedes erigetur.

Ἀπρηκτον πολεμον ΠΟΛΕΜΙΖΕΜΕΝ, ἥδε μαχεσθαι pro πολεμίζειν. Si redintegres ad eundem modum ducentos fere alios in summo poëta versus, tardorum spondæorum vinculis infelicitè obfrænatos, et mera scribarum recrementa defæcare non reformides; ille de tali critico sibi sero serioque gratulabitur. In re mihimet manifestissime dudum declarata, et quam, ut volenter sperem, futura lectio cuivis lectori non minus declarabit, in versi-

bus licet congerendis haud libeat bonas horas inutiliter prodigere, nonnulla tamen exempla minime pigebit apposuisse. En! ex aliis plurimis persimilem locum, Od. E. 491.

Οἷος ἐκεῖνος ἐν ΒΟΥΛΕΥΜΕΝ, ἦδε μαχεσθαι.

Sic, me instigante, multoties reponas tutissime ἐλθεμεν, βαλλεμεν, τευχεμεν, μενεμεν, πεμπεμεν, κηδεμεν, et turbam parium, poëticos infinitivos pro vulgaris dialecti perperam propagatis. Il. K. 147.

Βουλὰς βουλευεῖν, ἡ ΦΕΥΓΕΜΕΝ, ἡε μαχεσθαι.

Hanc nostram opinionem, quam lectoris considerationi sedulæ commendamus, utpote se latissime dispergentem, optimus Brunckius

Ἡ ἰδεν, ἡ ἐδοκῆσεν επαχλυσαν ἰδεσθαι, ut est recti liberique vir iudicii, neque librariorum semisopitorum edictis serviliter et inconsulto subscribentis, ad Apoll. Rhod. iii. 767. ubi reponit ex codd. δωσεμεν pro δωσειν· atque legendum adeo arbitratur ex conjecturâ, ad ii. 1190. ἐλθεμεν pro ἐλθειν· quo nihil verius unquam est pronunciatum. Apollonius, et cæteri poëtæ, non minoribus conviciis hanc medicinam flagitant, quam quibus pater omnium Mæonides. Sed enim contentus sim fontem erroris et invenustatis erumpentem exhibuisse, Εὐ γ' ἐνερεῖσάμενος πετρά γονν· cursum prosequantur, quantum volent, eruditi.

3. Latior adhuc area in emendationes poëtarum patet ex præpositionum finibus dilatatis, quibus passim librarii esurientes per Procrusteam quandam crudelitatem manibus deproperantibus extrema membra demessuere.

Ad Il. A. 433. reponendum edicimus:

Ἰστία μὲν στείλαντο, θέσαν δ' ENI νῆϊ μελαινῇ·

pro ἐν νῆϊ. Ad M. 569. in certissimis emendationibus videtur,

ΤΟΙΣΙ Δ' ENI μεσσοῖσι·

v. Quint. Cal. vi. 8. et sic prolixior hujusce vocolæ scriptura mille saltem locis poëtarum redonanda est: quisnam igitur expectet a nobis tantæ multitudinis recensionem? Compares modo cum hoc exemplo Hymn. Apoll. 404. Il. I. 235. Apponam Q. Calabrum, vi. 65.

Πεμφωμεν Σκυρονδε θωὸς ENI ΝΗΪ ΜΕΛΑΙΝΗ:

utpote ejus textum, quem vocant, temerariæ manus editorum ad suas inconsultas persuasiones minus impiarunt. In ipso limine Iliados huic offendiculo pedem impegeris, venturis, ut sperem, editoribus amovendo; ver. 14.

Στεμμα τ' ἐχων ἐν χερσιν—:

sed reduc ENI in stationem propriam. Idem Calaber, xii. 561. licet in hac re non raro et ipse feratur vitiosus, nunc saltem emendate:

ἑτερῇ δ' ENI ΧΕΙΡΙ φερεσκεν

Ἀμφιτυπον βουπληγα—:

in quo fuerit operæ pretium videre librariorum hallucinationes ad x. 180. xi. 334. xii. 523. xiv. 110. Ap. Rhod. ii. 332. bene habet

ενι χειρι et bene restituit ibid. v. 710. Brunckius: habet etiam bene ad 1056. i. 561. ut in Orph. lapp. 372. 653. Idem editor incomparabilis mihi otium fecit posituro in iv. 244. et vulgares impressos emendaturo. In Homeri est plus uno loco εν γουνασι, Il. E. 370. P. 514. sed emaculate Calaber, vii. 310. ENI γουνασι. Homerus Il. II. 514. εν πιονι δημω, sed ver. 437. ejusdem libri recte, ENI πιονι δημω. Orpheus de lapp. 426. habet μενων εν ταρφεσιν Ιδης: sed exemplar ejus, quem mille librariis prætulerim, ad Il. O. 606. βαθης ENI ΤΑΡΦΕΣΙΝ ὕλης. Ad Hesiodi opp. et d. 740. pro ενι δαιρι, (unde profecto et ex Q. Cal. vii. 62. restituendus est Homerus, Od. Γ. 336. Θ. 76.) MS. Cantab. quem alias laudavi, habet εν· nec melius Etym. M. 127. 39. Alia vox interdum infelicem hanc obtruncationis sortem est expertus, ut Opp. cyn. ii. 198. reperio, Ουτ' αρ κεκλιμενοι quod in eo minime tolerandum. Rescribas, Ουτ' ΑΡΑ κ.—Quale vitium in Q. Cal. vi. 389.

Ουτ' αρ καρτεϊ καλλος ανα κλονον ισοφαριζει· ipse, lector! statim nauseas, et reddis scriptori suum, Ουτ' ΑΡΑ καρτεϊ—. Pauwius infeliciter, Ου γαρ—. Sed enim æquo longius provehimur.

Non aliud equidem sciscam de præpositione hac et aliis, quoties à verbo suo mediis etiam dictionibus disparentur. Sic, exempli gratia, in Il. B. 578.

Λαιοι εποντ' εν δ' αυτος εδυσατο νωροπα χαλκον: rescribo pariter, ENI δ' αυτος—: et Hesiod. opp. et d. 61.

Γαιαν ὕδει φυρειν, ENI δ' ανθρωπου θεμεν ανδην: pro εν δ': uti probe positum reperio, ad Il. Ψ. 45.

Πριν γ' ENI Πατροκλον ΘΕΜΕΝΑΙ πυρι—. Il. K. 131. nihil vetat, præter socordiam scribarum, quos nihil moror, reponere, pro ενδυε,

Ως ειπων, ΕΝΕΔΥΝΕ περι στηθεσσι χιτωνα: de qualibus mox plenius et accuratius dicemus.

Nihil rursum mihi manifestius, quam sic agendum cum præpositione παρα· ut Il. Α. 630.

Ηδε μελι χλωρον, ΠΑΡΑ δ' αλφειτου ιερου ακτην: non παρ δ', cum libris, si Homeri in aliis locis usus obtemperandum sit. Cætera lectoribus sponte proseguenda prudentes præterimus; nam specimina proponimus, non transcribimus auctores.

Quid prohibet eandem quoque sententiam ferre de προς in προτι, vel ποτι, multis locis poëtarum, immutando? ποτι, quoties consonans vel longa vocalis præcedat; προτι, si vocalis brevis, a qua scilicet pes incipiat: nam, quod infra speciatim observabitur, nihil magis reformidant castissimi poëtæ quam concurrentium consonantium superflua multitudine onerari. Hinc Il. Α. 533.

Ζευσ δε εόν προς δωμα·

omnino corrigendum ΠΟΤΙ δωμα, ut alibi persæpe; nisi Mæonidæ ipsius voluntatem frustrari studeamus, quem adeo consulas ad Od. Γ.

488. O. 441. P. 75. ne te probationum flumine inundem. Sic Q. Cal. i. 187. *εμον* ΠΟΤΙ *δωμα*, castigate: sic ut iii. 126. vii. 223. nec raro alias. In Od. Δ. 799. scribo, ΠΟΤΙ *δωματα*: uti bene lectum ad Ap. Rhod. iii. 1155. iv. 1118. In locis paullo diversæ rationis versiculum æque conducibile est celeri dactylo animari: ut Il. E. 605. Αλλα ΠΟΤΙ *Τρωας*: Z. 235. 'Ος ΠΟΤΙ *Τυδειδην*: non *προς*, utrobique. Idem recte sustinet brevem vocalem supponendo *πρωτι*: ut Od. H. 2. *Κουρην δε ΠΡΟΤΙ αστυ*— Od. Ξ. 415. lege:

Τηλεδαπφ' ΠΟΤΙ δ' *αυτοι ονησομεθ'*—

vice, *προς δ' αυτοι* et compara Il. K. 108. Sic concinnes velim Orph. Arg. 845. 946. quibuscum curæ sit componere de lapp. 447. 595. 700.

Alia est phrasis, cui semper, pro loci postulatis, nunc *πρωτι*, nunc *ποτι*, fidentissime edicam restituendum:

— και με ΠΡΟΤΙ *μυθον ειπεν*: Il. B. 59.

libri *προς*, passu socordi, insuavi sono. Sic ille, A. 245.

'Ως *φατο* Πηλειδης· ΠΟΤΙ *δε σκηπτρον βαλε γαιη*.

Vide X. 329. Apposite Ω. 598.

— ΠΟΤΙ *δε Πριαμον φατο* ΜΥΘΩΝ.

Quintus Calaber opportune, i. 209.

— ΕΠΟΣ ΠΟΤΙ *τοιον* ΕΕΙΠΕ:

quæ profecto formula ab illo frequentatur.

Et quianam de *προσθεν*, ipso rursus Homero impulsore atque dactylicæ legis auctoritate inducti, consentanea statuere formidemus? Il. B. 359.

Οφρα ΠΑΡΟΙΘ' *αλλων θανατον και ποτμον επιση*:

nonne mavelis hos sonores Musæos tuis auribus instillatos, quam evulgata, Οφρα *προσθ'* *αλλων*, quæ teneras auriculas intendunt radere, et buccas intumescences scloppo rumpere? Hac de caussa, ut aliquantulum digrediar, vel in scriptore mediocri e Græcis, quorum nemini teretes aures videntur defuisse, velut in Orph. Arg. 830.

Τετλαμεν *εν βιοτη* *κερδους* *ενεκεν σφετεροιο*:

non exspectabam codicum imperium, ut restituerem quiddam haud paullo lenius, *κερδους* 'ΕΝΕΚΑ *σφετεροιο*· probe conscius mortalium nullum ea scabritie versiculos scripturum: et ecce! inter lectiones varias MSS. ipsum *ενεκα*, Gesnero fastiditum. Eandem inconcinnitatem editores non aversati sunt in poemate de lapp. 261. et alibi infinite.— Regredior ad Homerum. Il. Θ. 100. tu statim, lector, scripseris:

Στη *δε* ΠΑΡΟΙΘ' *ιππων* *Νηληϊαδας γεροντος*.

Res ipsa flagitat, ac nullam repulsam patietur: aliter liquidissimum versiculum asperaveris. In aliis locis hoc tibi sit exemplum emendandi. Iterum denique, Il. 485. 'Ως *ο* ΠΑΡΟΙΘ' *ιππων*—. Quis enim sanæ mentis horridum illud, 'Ως *ο* *προσθ'* *ιππων*—, in suavissimo poeta patienter tulerit? Semper, ut semel dicam, ita faciendum arbitrer, metro non obstante. Ex *το* *προσθεν*, Il. Ψ. 583. et alibi, *φαε το παροιθεν*, ipso in Od. Σ. 274. et Hesiod. Theog.

531. jubentibus. Idem curationis cæteris quoque poëtis adhibendum haud cunctanter censeo.

4. Quæstio de verborum augmentis, vel addendis, cujus faciendi frequentissimæ occasiones offeruntur, vel abscindendis, cujus rariores, difficiliore est tam explicatione quam electione; et quæ non parum consilii desideret, judiciiue. Quotiescunque celeritas numerorum promoveatur, et nihil peccetur in euphoniâ, cui nunquam non diligentissime consulent venustiores critici, hæsitatio nulla debet, meo saltem persuasissimo judicio, prudens editor impediri. In Il. B. 400.

Ἡφαιστος μὲν δῶκε Διὶ Κροτωνίῳ ἀνακτὶ

quis dubitet incontinenter reponere, posthabitis codicibus, μὲν ΕΔΩΚΕ? Et pariter ad K. 255. Α. 23. Σ. 436. ad normam datam nobis in N. 230. O. 532. Π. 250. Ita restituas in hac voce Orph. Arg. 577. Hoc modo castigandum decernimus Il. T. 331. Od. Ε. 7. 42. Q. Cal. vi. 586. Od. Υ. 251. ut Il. I. 401. et in omnibus ejusmodi locis, quos proinde nihil attinet sedulo conquirere, quum lector ita exsuscitatus, animum lectioni si intenderit, omnia suis viribus efficere poterit, et sine cortice per fluvium poëticum natare.

Sed prius quædam præmittenda sunt non indiligerter cogitata, quam de locis diversæ multo rationis, in quibus sane magna est ἀμυχανία, dilucide ac secure dijudicare poterimus.

Correptio vocalis ante duas consonantes in hexametris scabritiem habet injucundiozem; qua de caussa suavissimi poëtarum sibi parcius hic indulgent, et subinde ipsa necessitate compulsi videntur, ut in propriis nominibus aliisque vocabulis, quorum usui prorsus supersedere non valebant. Exemplo sit τραπέζα, τριαίνα, κροαινῶ, προσωπον, et plures casus nominis βροτος; cujus abstinentia futura erat gravi incommodo poëtis, ac permolesta.

Hujusce licentiæ κακοφωνου ante omnes abstinentissimus Aratus invenitur; adeo quidem purus, si materiem intractabiliorem spectes, ut paucissima in carminibus contra stantia exempla depravationis fere postulanda videantur; de quibus nunc non est agendi locus: huic proximi subsequuntur, et paribus quidem intervallis, Homerus, Hesiodus, Apollonius Rhodius, Dionysius; deinde his succedunt, fere pares invicem, Theocritus, Callimachus, Moschus, Bion, Tryphiodorus, Calaber: Nicander denique, (quem miror, licet quadamtenus excusent eum propria multa nomina ac numeralia, argumento necessaria) Oppianus in cynegeticis, (nam purior est in halieuticis) Orpheus, Nonnus, Manetho, Coluthus, in hac re nihil pensi videntur habuisse. Super augmentis igitur mos uniuscujusque poëtæ diligenter et scienter consulendus est.—Liceat autem subsistere, ut moneam, Orpheum vel brevi Argonauticorum opere in pluribus propemodum vocibus et syllabis vocalem corripere ante consonantes duas, quam Homerus, Hesiodus, Aratus, et Apollonius Rhodius, in versibus tanto numero carmen

Orphei excedentibus. Is honos erat auribus legentium, apud antiquos asseclas Musarum. Igitur multis occasionibus mihi hic immemoratis superflue consonantes sunt certissima amolitione repudiandæ; ut Il. O. 670. et *via*, pro *viον*, ponendum in Δ. 499. ad normam M. 129. O. 419. quam venustatem non invidiam ego met vel fini carminis, si consonans sequentem versiculum introducat, ut Δ. 399. confer Od. Υ. 35. Q. Cal. ix. 486. Ad Υ. 176. reponam *ιοντε*: ac similiter in Q. Cal. vi. 200. atque ita porro: nam hæc speciminis loco sufficiant. Ad propositum revertimur. Hinc Q. Calabri ver. 74. lib. vi.

Οἶδα γὰρ ὥς λαοῖσι κεκμηκοσιν, οὐδ' ἀγορηγῆς—

(obiter emenda, poëtico cum vulgaribus mutato, KEKMHOΣIN: in quibus mihi de Apollonii iii. 234. iv. 234. monituro Brunckius accuratissimus prævenit, post Ernesti) non solitem λαοῖσι quod apud Homerum, certo certius, in λαοῖς convertendum foret. Homerus, Il. Ω. 587.

Τὸν δ' ἐπειὼν δμῶαι λουσάν καὶ χρίσαν ἐλαιῷ·

neutiquam donandus est augmento, quamvis in nonnullis poëtarum καὶ ΕΧΡΙΣΑΝ ἐλαιῷ emendationum futura esset certissimarum. Idem statuendum de A. 537. Δ. 518. confer Π. 753. Ad X. 179. Ἄνδρα θνητὸν, nonnulli postmodum sequiores dedissent dactylum, securi sequentium consonantum, Ἄνερα θνητὸν—: et Ψ. 639. Πληθεὶ προσθε· diæresin adhibuissent Πληθεῖ προσθε· unde ad Od. Υ. 92. pro vulgatis, Τῆς δ' ἀρα κλαίουσης· omnino verum, Τῆς δ' ΑΡ κλαίουσης. Hinc, ut argumentum prosequar, in Nicandro, Alex. 367.

Ἦε τι καὶ Λιβύῃθε ποτῷ ΕΝΙΚΝΗΘΕΟ ῥιζας

Σιλφίου, ἀλλοτ' ὅποιον, νεμοῖσι δ' ΕΝΙ βαμμάτι τηξας·

(ut duos parietes de eadem fidelia dealbem, scholiasta non nolente) verissima est scriptura, ad mentem ipsius auctoris in Ther. 912. ac similibus; quam si restituisses Apollonio et quibusdam aliis sincerioribus, hominum deorumque fidem imploravissent. Hinc cave scribas *ενεπνευσε* ad Il. K. 428. et confer P. 456. quod Calabro tamen elargiendum, ad xiv. 563.

————— μενος δ' ἐνεπνευσεν ἀναγκῇ.

Brunckius posuit in Ap. Rhod. iii. 1350. *ενεπλησατο*, pro *εμπλησατο*. Levitatem dactyli lubentissime amplector et ambabus ulnis: correctio secundæ syllabæ in hoc poëta nonnihil mihi ambiguitatis incutit, quæ nulla fuerat in Oppiano; cui ne dubites suum *ενεπλησατο* redonare ad hal. ii. 257. 407. Hinc etiam scrupulum invito injicit viri eximii scriptura ad eundem Ap. Rhod. i. 1208. ne dicam me exemplum formæ *διζετο* desiderare. Ibidem vero v. 276. nullus dubitem importare dactylum scribendo: — — — — — ἔον ΠΑῖΝ ἀγκας ἐχουσα: ut iv. 697. et in epig. incert. Anth. Steph. p. 64. Ἦριν ΠΑῖΝ ἀθρησωσι—. Cæterum, ἀναπαυεται pro ἀμπαυεται passim reponendum dixerim; ut Theocr. i. 17. Opp. hal. i. 163. Orph. Arg. 441. 1282. quocum confer Il. P. 550. Ap. R. iv. 1630.

Sunt iterum mutationes invehendæ, de quibus nullus æquior harum elegantiarum iudex ne momentum quidem horæ litigare sustinebit. Hesiodi Theog. 487.

Τὸν τοῦ ἔλῳν χειρεσσιν ἔην ENIKATΘETO νηδυν·
tutissime restituas pro vulgato *εγκατθετο*, quia plures res imperitent, mollior sonus, celeriores numeri; nihil vetet; etiam si in opp. et di. 27. vocabulum explicate scriptum non invenisses. In ejusdem poëmatis v. 625. meum exemplar typis exaratum prætendit,

———— παντα τεφ εγκατθεο οικφ·

sed liber vetustus MS. chartaceus, pulchris literis, quem bibliotheca publica Cantabrigiensis servat, a me collatum beneficio amici mei eruditi Roberti Hole, Collegii Trinitatis socii, recte exhibet ENIKATΘEO. Similiter rescripserim in Hom. Il. Ε. 219. 223. Od. Α. 613. Ψ. 223. Callim. hymn. Dian. 229. Ad Il. Ζ. 78. *ενικεκλιται* verum puto; et X. 513. *ενικειπται*. Sed omnia in eo persequi quorsum satagem? Vide Ap. Rhod. iii. 282. etiam Oppian. cyn. iii. 11. nam in omnibus dactyli, cæteris paribus, omnino eligendi sunt; ideoque ne vel Nicandrum hoc subsidio defraudemus, Alex. 614.

Και τα μεν ουν Νικανδρος ἔη ENIKATΘETO βιβλφ·
neque Calabrum, viii. 337. qui lusit Rhodomannum:

———— φιλφ δ' ENIKATΘETO κολπφ.

Atqui de hoc genere augmentorum satis: ea jam consideremus, ubi res euphoniæ aguntur, et longæ vocales brevibus concurrunt.

Discas igitur velim, quantum vel in levibus aurium voluptati largirentur. Sic Od. N. 255.

Αiei ἐνι στηθεσαι νοον πολυκερδεα νωμων:

præter morem *ai* vocale subsequente, sed injucundum sonum aversatus est. Unde nemo Græcus sic reliquisset hunc pulchrum alias Calabri versiculum, vi. 45.

Πριν Τροιης κρηδεμνα ποτι ΧΘΟΝΑ παντα βαλεσθαι:

et forte an operarum sit erratum pro *χθονι*. Quis ambigat de Homero corrigendo, Il. B. 619. nisi cucurbitæ caput in humeris qui gestet?

———— πολεις δ' ENEBAINON Επειαι:

pro tardiusculo, et ingratiore *εμβαινον*. Huic affine prudentissime factum Brunckio cernimus ad Apoll. Rhod. i. 1276. qui nobis hanc castigationem præripuit: confer Il. M. 470. sed inconsulto præterii inemendatum, ii. 533.

Νηα θον ΕΞΕΒAINON ερεσσεμεν—.

Quo monitis non abs re nobis fuerit semel edocuisse, illud *eis* ante consonantem e poëtis passim ejiciendum esse, et *es* substituendum.

Cum Brunckio tamen egomet ægre contra libros augmento sacra fecerim ad Apoll. Rhod. i. 389. quamvis me de proposito tantum non deturbet codd. auctoritas ibid. v. 542. nam ea consona-guinearum vocalium concursatio jucunde parum ad aures meas

accidit, atque a Musæis sonoris videtur alienior; neque, ut verum fatear, valde studiosus ille est augmentorum poëta. Saltem similiter ponatur ver. 1070. *δη εκείνο*, pro *κεινο*: iii. 864. *ερεμνη εσειετο γαία* vice *σειετο*: ut alias sæpissime. Hinc multa forent in Homero corrigenda; ut Il. B. 5. *αριστη ΕΦΑΙΝΕΤΟ βουλη*, quibus in dubio pendens animus neque statim accedet, neque pertinacius oblectabitur.

Alia tria insuper, præter euphoniā, et vocalium ante duas consonantes correptionem, videntur in hac re considerata: 1. In vocalibus elidendis breves *e* et *o* semper potius amputandæ, quam mutabiles, *α*, *ι*, *υ*. 2. Ea generalis divisio dictionum spectari debet, quæ cæsuris diligentissime consultum iverit, ut initia ac fines pedum principiis et terminis vocabulorum quam minime per adæquatas posituras eodem tempore accommodentur. 3. Fidelis conservatio, cæteris omnibus posthabitis, quotiescunque fieri liceat, cæsurae in prima quinti pedis syllaba, his poëtis summopere adamatæ, et studiosissime frequentatæ. De singulis hisce conditionibus pauca restant in ordine dicenda.

Igitur in Ap. Rhod. iii. 425. et consimilibus:

— *επει μεγα φαίνεται εργον*

nullo modo scribendum putem, *μεγ' εφαινετο εργον*, quamvis vocabula profecto sic melius dispartiaris, quia dubia litera *α* non patenter locum dabit brevi ac servili *ε*. Ad Callim. hymn. Jov. 21.

— *Ρεη οτ' ελυσατο μιτρην*

recte prior *ε* elisa est, quod sic numerosior exoritur divisio dictionum. Ibid. 35. pessime fecerit, qui reddat augmentum verbo:

— *αι μιν τοτε μαιωσαντο*

scribendo *τοτ' εμαιωσαντο*: quum vix aliud magis sit poëtarum in deliciis, quam integra vox duos postremos pedes constituens, quibus dactylus præverit. Atque, ut pergam suavissimo argumento lucem dare, et, quid velim, exemplis subinde allatis clarum faciam, in Il. O. 609. cum quo componas Q. Cal. viii. 136.

Σμερδαλεον κροταφοισι τινασσετο μαρναμενοιο—

hæc divisio vocalium duabus de causis firmissime tenenda est; tam ob majorem, et literæ dignitatem cum *ε* comparatæ, quam propter volubilitatem versus sic fabricati, in quo secunda syllaba tertij pedis dactylici verbum claudit, atque momenti brevis pausam flagitat; unde illis, quæ dedimus de hiatu ad hunc locum versiculi, illustratio et evidentia exoriuntur: quæ pausa quidem valet etiam insulsiatē defendere vel versui cæsurarum indigenti, ut Orph. lapp. 488.

Σκορπιε, σειο δε λααν ομωνυμον εμμεναι ηρως—

Recte divisum ad Il. A. 595. *Ως φατο' μειδησε*—: unde malim, K. 240. *Ως εφατο' δεισε δε*, pro vulgatis, *εφατ'*, *εδδεισε*: atque ita porro in similibus. Ad Il. P. 602.

Υιον Αλεκτρυονος μεγαθυμον πανσε δε χαρμης

nescio an maluissem *επανσε*, vel si sensus non ad *μεγαθυμον* sub-

stitisset; et minus placet novum a brevi syllaba exordium: sed et epsilon bene diphthongo cedit. Nec mihi *κακοφωνος* non videtur hicce concursus literarum: unde vel in Orph. lapp. 457. similibusque, sensu non quiescente, nihil egomet novaverim: adeoque var. lect. *εειπε*, Od. E. 538. nullus admiserim.

Editio Oxoniensis ad Od. H. 132. sic dividit: *Τοια ῥ' ἐν Ἀλκινούσιον*— omnino male: prior vox etiam diffindatur rescribendo: *Τοι' ἀρ' ἐν*—: uti sane probe dedit Florentina. Hinc minime dubitem ibid. 330. concinnius partiendo legere: *Ευξαμενος δ' Ἀρ' ΕΕΙΠΕ*. loco *δ' ἀρα εειπε* uti sæpissime in illo castigandum restat. Per hæc omnia sane magna scribarum tumultuariorum inconstantia. Est, ubi divisio vocum hinc trahat, inde fortior vocalis, ut II. Ψ. 350.

— *ῥ' παιδι ἑκάστου πειρατ' εειπε* :

in quibus magis apud me valuerit divisio dictionis, quam potentia vocalis: ut etiam in Q. Cal. iv. 45. Inde statim reponam II. Δ. 75. pro *αστερα ἦκε*.

Οἶον δ' ἈΣΤΕΡ' ἘΗΚΕ Κρονον παῖς ἀγκυλομητεω.

Aliquoties conjunctio vocum, quæ disjungendæ erant, verbum prorsus *αμουσον* facit, ut in Od. E. 63.

Ἄλῃ δε σπεος ἀμφιπεφυκει τηλεθωσῶσα.

Perit numerorum lepor, nisi discrete scribas *ἀμφι πεφυκει*: haud minus quam si vox integra pedes eosdem iambici versûs impleat. Ad Od. A. 26. lege *Ενθ' Ὅ Γ' ΕΤΕΡΠΙΕΤΟ δαιτι*, pro *ὁ γε τερπετο*: et ita porro in infinitum.

Ad pausam quod attinet in fine quarti pedis hexametrorum, hæc vel pueris nota ex Latinorum æmulatione: ut in illis Virgiliianis, melle quovis dulcioribus:

Amphion Dircaeus in Actæo Aracyntho—:

Ille latus niveum molli fultus hyacintho—:

quorum prior versiculus adamatam quoque pausam illam, atque divisionem vocis, in pede tertio, pulcherrimum per artificium effinxit. Hinc peccatum esset ad Q. Cal. viii. 144.

Ὅστέα τε, σαρκας τε, κύνες δια παντ' ἐδασαντο:

si *παντα δασαντο* librarii scripsissent, licet cum meliore alias elisione. Hinc non videar intempestivus, si fragmentum insignius Callimachi emaculatum apponam, num. cx. Benteleianorum:

Τούνεκα καὶ νεκρὲς πορθμῆϊον οὐ τι φερονται

Μουνῇ ἐνι πτολιῶν, ὅτε τεθμῖον οἰσεμεν ἈΛΛΟΙΣ,

Ἐν στοματεσσι νεῶς ἈΧΕΡΟΥΣΙΑΔΟΣ ἐπιβαθρον.

Illud *ὅτε* Etym. M. temere sollicitatum est, neutrius generis ab *ὅσε* —quod utique—sic ut passim. E corruptis et commixtis *ἀλλ' ουσανοις* colligo, *το ανοις* pro *ανθρωποις* in margine scholium exstittisse, unde textum irrepperit, plane ostendens *ἀλλοις* esse a poëta. De *Ἀχερουσιαδος* paucis videbitur dubitationi locus. Hæc vis pau-sæ latuit Tyrwhittum, qui nobis transpositionem commendat ad Orph. lapp. 663.

— γλυκερὸν μελιτι δὲ διανας·

quo genere multa sunt in Homero; ut in cæsura minus firmā, Il. E. 156. Od. K. 520. et eādē B. 116. Opp. cyn. i. 412. ut corruptum Manethonem, iv. 54. eadē ignorantia:

— ὃν πάντες ΕΠΕΦΡΑΣΣΑΝ Ἀφροδίτης.

Scriba suffulciebat versum ponendo επεφρασαιτ· incommode atque alieno sensu. Melius interposuisset γ'. Hinc Oppianum concinnabimus, in hal. v. 455. et versus venustos haud pigrabimur describere:

Τὸν ποτε ποιμαίνοντος ερασσάτο θερμὸν ἔρωτα

Δελφίς· συν δ' ἤθυρε παρ' ἩΪΟΣΙ, κελαδεῖν

Τερπομένου σιγῇ· λιλαιέτο ΠΩΞΙ Δ' αὐτοῖς

Μισγεσθαι, ποῦτον τε λιπεῖν, ζυλοχὸν τ' ἀφικεσθαι.

E locis quamplurimis, duas formas facile admittentibus, satis manifestum est, quantopere poëtæ hanc cæsuram affectaverint. Accipe quæ prima in oculos incurrant. Q. Cal. iv. 45.

Ἀμφὶ δὲ κρατ' ἐκαλύψαν ἀπειρεσίοις νεφέεσσι.

In procinctu stabat, ἀπειρεσίοις νεφέεσσι. In xiv. 346.

Ἐνθα τέρας θηῖτον ΕΠΙΧΘΟΝΙΟΙΣ ΕΦΑΑΝΘΗ·

certe legendum pro επιχθονιοῖσι φαανθη: nec minus Il. P. 650. pro πασα φαανθη, ΠΑΣ' ΕΦΑΑΝΘΗ· quam lectionem præfero Plutarchæ πασι, ix. 736. In Oppiani hal. iii. 498.

Τὴν ἐνιφυρησάντες ἐπ' ἀγκίστροισι βάλλοντο·

certain existimo, ΑΓΧΙΣΤΡΟΙΣ ΕΒΑΛΛΟΝΤΟ· tam ob pausam, tam quod augmentum naturale præ artificiali terminatione sit eligendum. Exemplum vide in Il. A. 267. Hæc res haud effugit Brunckium ad Apoll. Rhod. ii. 135. 1285. ad quem Q. Calaber exigendus est, xiv. 62.

Πατρὶς ἔη μετὰ δῆρον ΕΕΛΔΟΜΕΝΟΙΣ ἐφαανθη.

In Opp. hal. ii. 57. margo prætendit var. lect. ἐν οικείοις μελεσσιν· sed ex usu poëtarum vulgatum teneam:

Ἔσπεται ἀντοδιδάκτον ἐν οικείοις μελεσσιν·

Varia lectio est iterum in margine ad iv. 6. ibidem:

Προφρονες εἰσαῖοιτε, καὶ εἰναλίοις γανυσθε

Τερπώλαις:

nempe εἰναλῆς: unde exoritur elegans correctio, cuius verisimilitudinem constructio servata non modice commendat: καὶ ΕΙΝΑΛΙΗΣ ΓΑΝΥΟΙΣΘΕ Τερπώλαις. Mox in ver. 15. pro ἀκριτοῖσι μανίαις, rescribe, partim ad Mss.

Παφλαζῶν ὀδύνησι, καὶ ΑΚΡΗΤΟΙΣ ΜΑΝΙΑΙΣΙ.

Hoc modulamentum Homero suasit, ut scriberet Il. A. 519.

— ὅτ' ἂν μ' ἐρεθίσιν ονειδείοις ἐπεεσσιν·

quamvis liquidius et liberius videri poterant nobis iudicibus, ονειδείοις ἐπεεσσιν: vide I. 408. M. 311. unde stat mihi non aliunde eum corrigendum ad Il. 686.

— εἰ δὲ ἐπος ΠΗΛΗΪΑΔΕΩ ΕΦΥΛΑΞΕΝ·

pro imbellibus Πηληϊάδαο φυλάξεν: unde ibid. 856. dividas αἴδοσθ'

εβεβηκει ut reperire est in Plut. vi. 60. et Q. Cal. i. 802. Ἀργείοις ἐδαμῆσαν, vice Ἀργείοισι δαμῆσαν: qui iii. 537. maluit δαΐκταμενον Πατροκλοιο, ut fortius et signatius, præ δαΐκταμενοιο Πατροκλον. Confer Manethona, i. 13. ubi in promptu fuit ἐξαμετροισιν επεσσιν. Il. Υ. 35. postulat πενκαλιμης εκεκαστο, pro receptis: confer Ap. Rhod. i. 153. Od. M. 395. Hinc emendes Od. A. 135. Γ. 77. repouendo, ΑΠΟΙΧΟΜΕΝΟΥ ΕΡΕΟΙΤΟ: et rejicias var. lect. κταμενοισι νεκυσσιν, X. 401. adeas autem Ψ. 45. At enim hanc partem disputationis interminatæ hic remittamus.

Supersunt autem particulæ emendationum quædam, hanc dactylicorum numerorum quæstionem attingentes, quæ intra disceptationum prægressarum limites rite ac convenienter cogi non poterant; quas proinde, separatim et disperse jacentes, eodem colligemus.

Τεκνον, τι κλαιεις;—Il. A. 362. Gradum corripit nimis segnipes versiculus, ex Od. Θ. 577. animatus hunc ad modum: Τεκνον, Ὅ ΤΙ κλαιεις; In Δ. 181. tardum et ambiguum versiculum quis ferat patienter?

Συν κεινῃσιν νηυσι, λιπων αγαθον Μενελαον. Quanto jucundius, Συν ΚΕΝΗΪΣΙ ΝΕΕΣΣΙ; Saltem κεινῃσιν nemini displicuerit. His de caussis quis ferat in Apoll. Rhod. i. 103.

Πειριθῷ ἐσπομενος κεινῇ ὁδον; cum ad manum se præbeat ΚΕΝΕΗΝ ὁδον; Conferas iv. 1468: uti quoque iv. 12. pro duris et ignavissimis, Τρεσσεν δ', ἥτε— quis non scripserit,

ΕΤΡΕΞΕ δ' ἥτε τις κουφη κεμας et materiæ et numeris commodissime? vide ver. 1522. Dixissem Etym. M. auctorem, qui p. 503, 3. citat Τρεσσε δ', huic conjecturæ suffragari, nisi nimium scirem scholiastas et grammaticos veteres passim omittere finalem ν, quorum negligentiam tamen laudabilis hodiernorum industria in eâ reponendâ collocata bene compensaverit.—In Il. H. 242. pro Ἀλλ' ον γαρ σ' εθελω naturalis ordo videtur antefendus undequeque: Ἀλλα γαρ ον σ' εθελω: ut ex imitatione Homereâ Pindarus, Nem. vii. 76. elegante loco. Valde miror ingeniosissimos viros æquis oculis hunc versiculum Orphei aspicientes, lapp. 410.

Εν μεν δη βορνας ηρι λυγρων τε και εσθλων— Næ! Musis equidem iratissimis eram natus, nisi recte judicem non aliter quam ad hanc normam refingendum:

Εν μεν δη ΒΟΤΑΝΑΙΣ ΕΑΡΙ ΛΥΓΡΟΝ τε και ΕΣΘΛΟΝ
Δηεις, εν δε λιθοις ατην ου ρεια κεν ειροις.

Sentis oppositionem rerum ac verborum, et conjecturis plaudis: confer ver. 610. Ad Od. Δ. 80. manifestissimum est, Ανδρων δ' ΗΕ ΚΕ τις pro δ' η κεν τις: v. Il. K. 445. In Q. Cal. xii. 259. restitue ἩΜΙΝ ΕΕΛΔΟΜΕΝΟΙΣΙ, in locum Ἡμιν ελδομενοισι—: v. xiii. 472. Versiculus est in αδεσποτῷ epigrammate, Anthol. Steph. p. 266. ad Musas perterrefaciendas egregie comparatus, quem fortasse jam alii emolliverint:

Ἀργιγενῶν σε χελιδὼν οὐσαν μητέρα τεκνῶν.

Poëtam dedisse, ΧΕΛΙΔΟΝ, ΕΟΥΣΑΝ, quis sanus deneget?

Si locis, quibus σφισι vel σφισιν, ejecto σφιν, inserendum est, manum admoliri vellem, tempus et charta me deficerent, patientia et otium lectorem. Perpaucos excerpamus: Dion. P. 1062. 1102. Il. B. 670. Γ. 454. Δ. 444. Κ. 574. Μ. 91. Ε. 358. Ψ. 810. Od. Α. 555. Q. Cal. xii. 65. confer ibid. 90. 158. Vidit Tyrwhittus ad Orph. lap. 560.—Theocr. xvii. 20. v. ver. 84. Ap. Rhod. iv. 483. In Q. Cal. xii. 555. mutilis numeris:

Οὐνεκα σφι πημα, καὶ ἀργαλέον μένος αἰσῆς—

aliorum conatus punctum meum non ferent. Malim quiddam elegantius et minus operosum: ΟΥΝΕΚ' ΑΡΑ ΣΦΙΣΙ πημα' ut alii sæpius.

Hinc subdubitare soleo de puritate formarum quarundam in his poëtis, quæ linguam Attidem potius sapere videntur, quam Ionismos; neque discernere valeo, quamobrem scribendum sit προ-χοντα, προτυψε, προφαινετο, vice προεχοντα, προερυψε, προεφαινετο atque ita porro in aliis, præsertim quum præpositio προ nunquam patiatur elisionem; dum legimus interea, neque deferimus erroris, quamvis re verà sunt usu rariore, αποεκλυσεν, in Ap. Rhod. i. 366. αποαιννμαι, αποαιρεο, καταῖσχεται, in Homero; αποηρυγεν, ὑποετρεσαν, in Nicandro; ne nonnulla alia congeram similia, quæ et in illis, et alibi, reperiantur. Sane, dum video tam προεχε, quam προχοντα, in Homero; απαιννμενον quoque, cum αφαιρεισθαι et κατισχει: omnino me persuasum habeo formas contractiones, supra positas, amovendas e poëtarum Ionicorum carminibus, et scripturas vegetiores atque explicatiores esse restituendas. Iisdem de causis statuerim pro certo vocolam εν, metro sinente, ut in cæteris, nusquam non dissolute scribendam esse; unde suavitatis haud parum et agilitatis accrescit carmini. Il. I. 402.

Ἰλιον ἐκτησθαι, εὐ ναιομενον ποτιλειθρον.

Sentis, opinor, quid sonus sono præstet. Vide Il. Γ. 235. Ε. 424. uti pariter in compositione, quoties liceat, distrahi vocales velim. Sed enim in re, cui nihil videtur aut dubii aut difficilis inhærere, quid opus est molestiore investigatione, et argumentorum cumulo?

iv. PORRO, ut diphthongus et vocalis longa produci nequeunt extra cæsuram in hiatu, sic consonans, quæ syllabam naturâ brevem claudit, produci quit in nullâ parte carminis.—Generaliter loquor, nam pauca quædam sui generis mox restant excipienda, quæ potissimum in potentissimas cæsuras incidunt.

Nemo vivorum, sat scio, lectione poëtarum exercitatus, mihi denegaverit Aratum, phæn. 577.

Τον δὲ καὶ εἰς ὤμους καταγεί μογερον Οφιουχον:

scripsisse inversis vocabulis, μογερον καταγεί οφιουχον: quum sint hujusce ordinis in simili terminatione viginti forte ei exempla, ut apud alios; illius autem ne quidem unum. Vitiosus etiam Homerus circumfertur in Il. I. 403.

Το πριν ἐπ' εἰρηνης, ΠΙΠΙΝ ελθειν (ελθεμεν) νίας Αχαιων:
et contra omnium librorum sententiam rescribendus est πριν Γ' ελθεμεν—. Nescio an non sit vel in eo sic erratum centies: vide v. 387. A. 98. Γ. 393. E. 288. Σ. 334. cum aliis permultis locis. Unde emendes B. 348. Z. 81. Θ. 474. et ita porro sæpissime: nam quid attinet totos indices in has chartas importare? Hoc fulcrum Theocrito supponendum, ad xxv. 222. 258. 263. confer Mosch. iv. 112. Il. I. 647. etiam ante aspiratam literam; ut Opp. hal. i. 668. Hes. Theog. 222. Hom. hymn. Cer. 96. 195. 202. Hac ope coalescere facias hiatum in Quint. Cal. xii. 305.

ΠΙΠΙΝ Γ' ΕΜΟΙ ἀμφι παρῆα κατασκιδνασθαι ιουλον.

Non sum cæsura vim docendus, ad primam tertii pedis, vocem finientis, syllabam; sed e poëtarum lectione mihi videor recte collegisse, brevem vocalem etiam in hoc loco correptam suspitione depravationis raro vacare, quibusdam saltem versibus. Vide Il. B. 504. 539. 696. E. 277. ubi tamen sensus interquiescit. Hinc vix dubitem ad Od. I. 369.

Ουτιν εγω πυματον εδομαι μετα οἷς ἐταροισι:
interponendum esse γε' πυματον Γ' εδομαι maxime, quum affinis sit ironiæ et jocis hæc in primis omnium particula. Videas modo convenientissimum exemplum, ibid. v. 525. et Il. A. 491. 527. 553. Idem censeo de Il. B. 24. Δ. 407. Si sincerus Θ. 158. pausam causseris. Ad Il. Ω. 600.

Κεῖται δ' ἐν λεχεεσσ', ἅμα δ' ἦοι φαινομενηφιν
eum præposuisse cernis rem ingratam, conglobatas consonantes, ingratori; scilicet brevi vocali λεχεσι, vel, si sis e magnanimis duellatoribus, qui parati sunt pro dilectissimo suo finali ν πολεμιζεμεν ἢδε μαχεσθαι contradicentibus, λεχεσιν: et, ut verum confitear, λεχεσι non improbassem, adductus ab Α. 68. cujus fortasse ratio difficilior librarium impulerit, ut immutaret. Errorem hunc, quo nomine confidentissimus insignio, Brunckius erravit, ad Ap. Rhod. ii. 358. scribendo,

—— τοισιν Ενετῆος ἐμβασιλευε:

qualis του nu productio prorsus est incognita poëtis: nam, quod damnet particulam ut syntaxi et metro inutilem, non opus est ut a suâ voce disjungatur: atqui ὅτε, ὅστε, passim veniunt. Quum vero probabile sit, ob Ενετοι, Veneti in aliis, hanc vocem sibi digamma vindicasse, consultius fuerit, opinor, nudum τοισι reliquisse. Similiter sustinere poëtæ placuit ad Il. T. 206. scribendo:

Νυν μεν ἀνωγοιμι πολεμιζειν νίας Αχαιων
pro πολεμιζειν vel verius πολεμιζεμεν. Adeas etiam K. 235. Unde Ε. 423.

Αιχμας· ἀλλ' ου τις ἐδυνησατο ποιμενα λαων—
lego equidem, ου τις Τ': de poëtæ more in hoc vocabulo, ut ibid. v. 90. Vide insuper quo studio sacra fecerit auribus in Od. Ε. 96.

Jam vero, quæ de hac cæsura disserimus, ideo certiora videri

Statim a principio natura nostris animis invictum quendam amorem τοῦ μεγάλου insevit, ut semper ejus desiderio teneremur." Toup. Imo lege, sermonis indole sic flagitante, παντὸς τοῦ αἰεὶ μεγάλου. Vide ipsum Toup. et Weisk. ad s. 44, 6.

6. *Etymologicum M. emendatum; Tittmannus castigatus.*

Etym. M. 'Αγκύλον' στρεβλόν. 'Αγκύλον' παρὰ τὸ ἄγω γίνεται ἀγκύλος. Δεῖ δὲ γινώσκειν, ὅτι τὸ ἀγκύλον σημαίνει τρία· τὸ τε σκολιὸν καὶ πανοῦργον, ὡς τὸ, 'Οδυσσεὺς ἀγκυλομήτεω' καὶ τὸ περιφερὲς κατὰ σχῆμα, ὡς ἐν τῷ, 'Αγκύλα τόξα' καὶ τὸ ἰσχυρὸν, ὡς ἐν τῷ, 'Αγκύλα δ' ἄρματ' ἔδυνεν. 'Ως εὖρον ἐν 'Υπομνήμασιν' Ἰλιάδος. Τὸ κυ, ψιλὸν, διατί; τὰ διὰ τοῦ υλος ὀνόματα διὰ τοῦ υ ψιλῷ γράφονται, οἷον, Κρωβύλος, σημαίνει δὲ τὸν πορνοβοσκόν, Αἰσχύλος, ἀγκύλος, πλὴν τοῦ κοῖλος, ὁ βαθὺς τόπος, (cf. Schol. Eur. Phoen. 1148.). Pro v. ἔδυνεν in Ed. Ald. 1549. ἔδυνεν reperitur; sed utram lectionem sequaris, nihil omnino interest; utraque enim delenda est, utpote quæ aliunde huc irrepserit, atque adeo teste Gaisfordio in Etym. Ms. Dorv. non legitur. H. Steph. Thes. v. 'Αγκύλος Homero tribuit verba, 'Αγκύλα δ' ἄρματ' ἔδυνεν, cum Tollius ad hanc in Apollonii Lex. glossam, 'Αγκύλον, σκολιὸν, ea notarit frustra quæri in Il. et Odyss. atque adeo antiquo cuidam Poetæ incerto assignarit. Sed sequendo lectionem, quam præbet Etym. Ms. Dorv. teste Gaisfordio, nempe ἀγκύλον ἄρμα, pro vulg. ἀγκύλα δ' ἄρματ' ἔδυνεν, omnis tollitur difficultas. Grammaticus proculdubio in animo habebat Il. Z. 39. ἀγκύλον ἄρμα 'Αἶαντ' ἐν πρώτῳ ῥυμῷ, ut patet etiam e Pseudo-Did. ad Il. B. 205., cujus scrinia, notante Toll. l. c., Etym. M. compilavit: Ἀηλοῖ δὲ τὸ ἀγκύλον παρὰ τῷ Ποιητῇ τρία· τὸ σκολιὸν κατὰ βούλευσιν, ὡς ὅταν λέγῃ ἀγκυλόμητιν τὸν Κρόνον' καὶ τὸ περιφερὲς κατὰ σχῆμα, ὡς τὸ, 'Αγκύλα κύκλα, (imo τόξα,) καὶ τὸ ἰσχυρὸν, ὡς τὸ, 'Αγκύλον ἄρμα. Et e Zonara: 'Αγκύλον' παρὰ τὸ ἄγω γίνεται, σημαίνει δὲ γ', τὸ σκολιὸν, περιφερὲς κατὰ σχῆμα, ὡς ἐν τῷ, 'Αγκύλα τόξα, καὶ τὸ ἰσχυρὸν, ὡς ἐν τῷ, 'Αγκύλον ἄρμα, (ipse Poeta alio loco interpretatur κάμπυλον ἄρμα, Il. E. 237. notante eod. Toll.) Οὕτως εὖρον ἐν 'Υπομνήμασιν' Ἰλιάδος. "An Eustathium innuit?" Tittmann. Si quidem V. D. in mentem revocasset Etymologi locum, ubi eadem leguntur verba, Οὕτως, (vulgo 'Ως, sed Οὕτως exhibet Cod. Dorv., ut Zonar.) εὖρον ἐν 'Υπομνήμασιν' Ἰλιάδος, Eustathium non posse innui perspexisset, cum Eust. Etymologo junior sit, atque adeo eum partes in suas non uno in loco vocet.

7. *Piersoni canon grammaticus illustratus; Hesych. Etym. M. et Zonaras emendati.*

"Observari meretur usus articuli ὁ, ἡ, τὸ, quem Grammatici

non glossis, sed earum interpretamentis solent addere, ad quod homines eruditi sæpe non attenderunt." Pierson. Præf. ad Mær. p. xxxi. Sic flagitat etiam Gr. linguæ ratio, perinde ac Grammaticorum mos. Hesych. dixit, idque omnino recte, Λεσβιάζειν πρὸς ἄνδρα στόμα στύειν, ("I. στοματύειν," Salmas. quam emendationem firmat Schowii Cod. Ven., qui exhibet στόματύειν.) Λεσβιάδας γὰρ τὰς λαικαστρίας ἔλεγον. Dicere potuit, et e more Grammaticorum et e Gr. linguæ ratione: Λεσβιάζειν τὸ πρὸς ἄνδρα στοματεύειν: at cum contra scriptorum usum, tum contra Gr. sermonis indolem locutus esset, Λεσβιάδας γὰρ λαικαστρίας ἔλεγον, aut, Τὰς Λεσβιάδας γὰρ λαικαστρίας ἔλεγον. Idem: Λέσχη ὁμίλια, (scripsisset salva sermonis lege, ἡ ὁμίλια,) καὶ ἡ φλυαρία, καὶ ὁ δημόσιος τόπος, ἐν ᾧ διέτριβον οἱ πτωχοὶ, καὶ διελέγοντο ἀλλήλοις, σημαίνει δὲ καὶ τὰ κοινὰ δειπνιστήρια, καὶ τοὺς ἐν αὐτοῖς λόγους, καὶ τοὺς ἀλεινοὺς τόπους λέσχας καλοῦσιν. (Etym. M. Λέσχαι παρὰ Βοιωτοῖς τὰ κοινὰ δειπνητήρια, τινὲς δὲ τὰ φρύγια, καὶ τοὺς ἀλεινοὺς τόπους λέσχας καλοῦσι, συμβαίνει γὰρ τοὺς ἐν ταῖς οἰκίαις ταύταις χάριν θερμῆς καθεζομένους λόγους συναίρειν, ubi Sylb. recte conjicit συνείρειν. Zonar. Λέσχαι τὰ δειπνητήρια, καὶ αἱ φλυαρίαι, καὶ αἱ πολυλογίαι, καὶ αἱ ὕβρεις· οἱ γὰρ καθεζόμενοι χάριν θερμῆς ἐν ταῖς οἰκίαις λόγους συναίρουσιν, I. συνείρουσιν.) At sermonis leges violasset, si dixisset, Σημαίνει δὲ καὶ κοινὰ δειπνιστήρια, καὶ τοὺς ἐν αὐτοῖς λόγους, καὶ ἀλεινοὺς τόπους λέσχας καλοῦσιν. Demosth. Phil. i. p. 41. Παραδείγμασι χρώμενοι τῇ τότε ῥώμῃ τῶν Λακεδαιμονίων, ἧς ἐκρατεῖτε ἐκ τοῦ προσέχειν τοῖς πράγμασι τὸν νοῦν, καὶ τῇ νῦν ὕβρει τούτου κ. τ. λ. Si dixisset, τοῖς παραδείγμασι, obscure simul et barbare locutus esset. Idem p. 43. Ἐγὼ μὲν γὰρ οἶμαι τοῖς ἐλευθέροις μεγίστην ἀνάγκην τὴν ὑπὲρ τῶν πραγμάτων αἰσχύνην εἶναι. Non licuit Oratori dicere, vel τὴν μεγίστην ἀνάγκην τὴν ὑπὲρ τῶν πραγμάτων αἰσχύνην, vel τὴν μεγίστην ἀνάγκην ὑπὲρ τῶν πραγμάτων. Sic autem pergit Pierson.:—"Exemplo sit Suidæ interpretes in Ἀμαξουργοῖ, qui, Ἀμαξουργοὺς λέγουσι τοὺς ἀγριοπηγούς, ita vertit, 'Ἀμαξουργοὺς Attici vocabant ἀγριοπηγούς.' Perperam; qui enim vulgo ἀγριοπηγοὶ dicebantur, hos Attici et Aristoph. Ἰππ. 462. ἀμαξουργοὺς appellarunt. Hanc ob causam in J. Poll. 6, 55. pro, Ἐὰ μέντοι θησεῖδια κρέα καὶ κενέβρια ἐκάλουν, delendum καὶ cum Mss." (imo Mss. illud καὶ, ut ipse notavit vir doctus ad Herodian. p. 466., agnoscunt, sed pro καὶ κενέβρια præbet Cod. Falck. καὶ νέβρια, Cod. Jung. autem καὶ νεβρία,) "Carnes morticinas dicebant κενέβρια. Sic in Hesychio pro, Κορυπτόληπτον, κερατιστήν, reposuimus, Κορυπτόλην τὸν κερατιστήν."

possint, quia compertum habeamus, vel in efficacissimâ omnium cæsura, quæ in primâ fit pedis quarti syllabâ, poëtas, si quid fulcimenti ad manum jaceat, avide arripere, et brevem exinde sublevare terminationem. Exempla videas in Theocr. xxv. 258. Il. E. 54. 402. H. 232. N. 223. Π. 208. Υ. 134. Od. I. 147. Ω. 61. Sic Apoll. Rhod. i. 1300. *vies* scribit, non *vie*.

Hinc quosdam locos, licet non is sum, qui de omnibus cum litigioso decertare velim, castigandos existimo. Exemplo sit Q. Cal. x. 183. ubi immittam τε:

——— λυκοι Τ' εσαν οβριμοθυμοι,

Και σves αργιοδοντες·

unde numeros non leviter edulcaverim: et *πονων* legam pro *πονου*, x. 258. Sit etiam exemplo vel ubi longa vocalis est in cæsura: Arat. phæn. 533.

Ἐξειης ἐκατερθε κατηλυσιη ανοδος τε.

Varia lectio est in margine: κατηλυσις, ηδ' ανοδος τε. Optimum arbitramur, non sine necessariâ præcedentis versûs castigatione, faventibus interim nostris regulis, et optimorum poëtarum more deposcente:

——— μια δε ΣΦΙΣΙΝ εστιν, ἘΚΑΣΤΩι,

Ἐξειης ἐκατερθε κατηλυσιη Τ', ανοδος τε.

Malim γε immittere (v. Ap. Rhod. i. 1361. iv. 1489. et alia infinita) in Il. A. 85. Od. Θ. 475. ut sæpe alibi.

E. H. BARKERI

ANNOTATIONES ET EMENDATIONES in Scriptores quosdam Veteres.

1. Hesychius defensus contra Ruhnkenium.

TECHNOLL. Mss. ap. Tittmann. ad Zonar. lxxix. Ἀγελαῖος· ιδιώτης, ἀμαθής. Ἀγελαῖος· ὀχλώδης, ιδιώτης. Hinc defendi potest Hesych. cum aliis Lexicographis scribens: Ἀγύρτης· ὀχλαγωγός, προσαίτης, ἐπαίτης, συρφετώδης, ιδιώτης: contra Ruhnkenii conjecturam, censentis vocab. ιδιώτης ortum habere e fine præcedentis συρφετώδης.

2. Trypho emendatus; Blomfieldius castigatus.

Trypho ap. Blomf. in Mus. Crit. Cantabr. i. 45. Αἴνιγμά ἐστι φράσις ἐπιτετηδευμένη κακοσχόλως εἰς ἀσάφειαν ἀποκρύπτουσα

τὸ νοούμενον ἢ ἀδύνατόν τι καὶ ἀμήχανον παριστάνουσα· διαφέρει δὲ ἀλληγορίας, ὅτι ἡ μὲν ἀμαυροῦται ἢ λέξει ἢ διανοίᾳ, τὸ δὲ καθ' ἐκάτερον· οἷον, "Ἡσων, ('ita recte Phav. Ἥσων Ms.' Blomf., imo ἥσων exhibet Phav. ille,) ἀλγήσας παῖδα τὸν ἐκ Θέτιδος ἀνέθρεψε· ἥσων, (l. ἥσων,) γὰρ, ὁ χείρων, ἀλγήσας (adde ὁ) πονήσας· ἔστι δὲ ὅτι Χείρων ὁ Κένταυρος ἐξέθρεψε τὸν Ἀχιλλέα. Καὶ πάλιν, Γῆς ἔθανε καταδέσμου ὅτ' ἀγγείων ἀφάμαρτεν· ἀντὶ τοῦ, Αἴας ὁ Τελαμῶνος ἐτελεύτησεν, (sic Phav. sed Ms. ἀφάμαρτεν,) ὅταν τῶν ὅπλων ἀπέτυχε. Γῆς γὰρ Αἴας γίνεται· δέσμου, (sic Blomf. sed leg. δεσμοῦ, ut in Phav.) τελαμῶνος· ἀγγείων δὲ, τῶν ὅπλων. E Tryphonis interpretatione δεσμοῦ, τελαμῶνος, satis patet falsam esse lectionem, quam Blomf. codicem suum secutus vulgavit. In Phav., ut V. D. notare debebat, reperitur κατὰ δεσμοῦ. Κατὰ pertinet ad v. ἔθανε, pro κατέθανε.

3. Jacobsius et Gaisfordius castigati.

Nicet. Annal. 116. Τὸ τοῦ Ἀρχιλόχου ἄντικρυς ἐπεραίνετο, ὃ φησιν, εἰς ἔντερον πόρνης πολλάκις μεταρρῦσκεσθαι τὰ χρόνῳ καὶ πόνῳ συλλεγέντα μακρῶ. "Vel invito Periz. et Kuhnio, Schesferi emendationem amplexus, lego, πόρνης γυναικὶς ἔντερον Καταρρέουσιν, quod elegantissimum est, et Nicetæ μεταρρῦσκεσθαι ad amussim respondet." Jacobs. Καταρρέουσιν probat et Liebel. ad Archilochi Reliqq. 224. Sed errore satis crasso idem Jacobs. atque ex eo Gaisford. p. 303., ceteroqui viri eruditissimi, Archilochi hæc, quæ sunt ipsius Nicetæ, tribuunt verba, Ἀντικρυς ἐπεραίνετο: sensus enim est, ut vel e Kuhnio discere eis licebat, Tum illud Archilochi dictum obtinebat locum.

4. Nicander et ejus Scholiasta emendati.

Schol. Nicandr. 'A. 439. Πολλάκις δὲ καὶ οἱ ὄνυχες πελιδνοὶ γινόμενοι, (ὡς om. G.) ἔντος τοῦ αἵματος χωροῦντος, καὶ ἡ ρὶς στρεβλουμένη, καὶ οἱ ὀφθαλμοὶ κοῖλοι γινόμενοι θάνατον ἀπαγγέλλουσιν. Leg. et in textu et in Schol. ἐπαγγέλλουσιν, promittunt, minantur.

5. Pseudo-Longinus emendatus; Touprius castigatus.

Pseudo-Longin. 35. "Ὅτι ἡ φύσις οὐ ταπεινὸν ἡμᾶς ζῶον οὐδ' ἀγεννὲς ἔκρινε, τὸν ἄνθρωπον, ἀλλ' ὡς εἰς μεγάλην τινὰ πανήγυριν, εἰς τὸν βίον καὶ εἰς τὸν σύμπαντα κόσμον ἐπάγουσα, θεατὰς τινὰς τῶν ὅλων αὐτῆς ἐσομένους καὶ φιλοτιμωτάτους ἀγωνιστὰς, εὐθὺς ἀμαχὸν ἔρωτα ἐνέφυσεν ἡμῶν ταῖς ψυχαῖς παντὸς ἀεὶ τοῦ μεγάλου, καὶ ὡς πρὸς ἡμᾶς δαιμονιωτέρου, ubi cum Moro, probante etiam Weiskio, lege δαιμονιώτερον sc. ἔρωτα, Studium majus quam pro humana indole, divinum, divina natura dignum. "Hæc ita vertenda:

by commenting and amplifying ; and in others, as in the books of the Maccabees, by showing the accomplishment of the prophecies contained in the canonical scriptures.

The books of Maccabees were placed immediately after Daniel, because they were considered as an application of his predictions of Alexander and Antiochus Epiphanes. And in my humble opinion, they prove that Daniel did foretell the persecution of the Jews by that king of Syria, whatever else he might have ultimately comprehended.

The next point to be investigated is the age of these books, and more particularly, whether they were written before the Christian dispensation. But in attempting this, we must not lump them all together, as if they all together constituted one book, entirely composed at the same time ; and we must not assume that they have come down to us without corruption. (See Arnald's Preface.) Neither must we fancy that any opinion respecting them, held now by Protestants, is the result of examination. Mr. Arnald, in his Preface to his Commentary on some of these books, well observes, " I shall neither with the Romanists, pretend that it (the book of Wisdom) is canonical, and to be put on the same level with the inspired writings . . . neither can I persuade myself with too many Protestants to decry it as useless and of no authority, for no other reason probably, but because the church of Rome has paid too great a deference to this, and other writings confessedly apocryphal, which I cannot think are all of them of equal value." He also notices, " that it is surprising to observe in how many places the English translation of the apocryphal books is faulty and imperfect. In that of the book of Wisdom, the language is not only bad, but the sense often obscure and intricate ; and though some allowance may be made on account of the faultiness of the original text, which might in particular passages occasion the obscurity of our version, yet often, where the original is clear, pure, and intelligible, the translators have not only fallen short of the force and beauty of it, but have unaccountably mistaken the sense."

I would merely add to Mr. Arnald's remarks, that *apocryphal* is not opposed to *inspired*, but to *revealed* and *canonical* ; for the *αποκρυφα* of Isaiah were not less inspired than his *αποκαλυπτικά*. Not that I mean to assert the inspiration of the apocryphal books, but that the term *apocryphal* does not necessarily imply *uninspired*. What it implies in the sense in which we apply the term to the books in question, is *secret*, and nothing more.

It is but justice also to add, that until these books have been fairly examined, we ought not implicitly to assume that the errors charged on them are really theirs. Some of these errors may be found only in the translation; others in unintentional corruptions of the text; and others again in corruptions, that may possibly be of a different description.

My reason for this suspicion is, that the second book of Esdras came down to us only in the *Vulgate* translation. But Vigilantius opposed the doctrine of St. Jerome, who maintained a superstitious respect for the dead, by arguments drawn from this very second book of Esdras, and from that of Wisdom. And this protest of Vigilantius against the superstition of St. Jerome, drew from St. Jerome a violent philippic against the second book of Esdras, that of Wisdom, and Vigilantius.

The passage in which St. Jerome attacks Vigilantius is as follows: "Tu, Vigilans, dormis, et dormiens scribis, et proponis mihi librum apocryphum, qui sub nomine Esdræ, a te, et similibus tui legitur; ubi scriptum est quod post mortem nullus proaliis audeat deprecari; quem ego librum nunquam legi," &c.

"It is evident," says Dr. Allix, "that the Protestants may look on Vigilantius as a zealous defender of the Christian purity, and as one of those who opposed themselves against superstition in its first rise." (Remarks on the Albigenes, ch. iv.)

After all, though St. Jerome professes thus never to have read the second book of Esdras, and in his preface to the canonical book of Ezra, not to have translated the two apocryphal books of Ezra; nevertheless, in the judgment of Calmet, he did sometimes pay respect to the second book: for he admitted the fact that Esdras was the restorer of the Scriptures, recorded in 2 Esd. xiv. 45—48. (Hieron. ad Helvidium.)

St. Jerome rejected likewise all the apocryphal books as absolute forgeries, and admitted only the twenty-four canonical books existing in Hebrew. "He condemns," says Lardner, "all sorts of apocryphal books in general, published with the name of Solomon or Ezra, or any of the patriarchs or prophets." (Lardner's Credibility, vol. v. p. 17, &c.)

But high as the authority of St. Jerome is, when we consider that he never read some at least of the apocryphal books on which he pronounces, and that his errors were combated from the books of Ezra and Wisdom by Vigilantius, and that he was one of the latest fathers, and so much the less able to estimate the age of the book; as also, that he condemns without examination all apocryphal books alike as forgeries, with one indis-

A QUERY RESPECTING ABSYRTUS.

HAVING been requested by an antiquary and manuscript-loving correspondent to ascertain whether the following manuscript, "Apsyrtus de re Hippiatricâ," has ever been published; permit me to make the inquiry through the *Classical Journal*.

The following is a part of the index of contents:

Ἀψύρτου περὶ πυρετοῦ

_____ περὶ μάλεως ἀρθρίτιδος¹

_____ περὶ ἐλεφαντιῶντος

Πελαγωνίου πρὸς λοιμὸν

Ἱεροκλέους περὶ πνεύμονος

Ἀψύρτου περὶ πνευματοῦ ῥῶγος

_____ περὶ πνευμονίας ἥτοι Βουλιων

_____ περὶ κριθιάσεως²

_____ περὶ φλεβοτομίας, εἰ ἀρίστη ἡ φλεβοτομία τῶν ἵππων

_____ περὶ ὀφθαλμῶν λευκώματος

_____ περὶ διακοπῆς ὀφθαλμῶν

_____ περὶ ἑτεροφθάλμου κ. τ. λ.

_____ περὶ εἰσεῖ

_____ περὶ τῶν τελεῶν συλλήψεως καὶ καθάρσεως καὶ περὶ τοῦ γινώ-
ναι εἰ ἀρὴν ἢ θῆλυ τὸ εὐληφθῆν

_____ περὶ παρώτιδος Ἀψύρτου

_____ περὶ ἔλκους ἐνωτίων Ἀψύρτου

Ἱεροκλέους περὶ

Ἀψύρτου περὶ κυνάγχης

_____ περὶ χοιράδων θλίψεως

_____ περὶ πολύποδος ἐν τῇ ρινὶ

_____ περὶ βηχὸς

Ἱεροκλέους περὶ αὐχένος ὑπὸ ζυγοῦ ἐπαρθέντος

Ἀψύρτου περὶ παραγωγῆς τραχήλου

_____ πρὸς πύρωμα

Ἱεροκλέους περὶ ὁμοπαθόντος

Ἀψύρτου περὶ ὀρθοπνοίας

_____ πρὸς σηπεδόνας τὰς ἐν τῇ γνάθῳ

_____ περὶ καρδιακοῦ

_____ περὶ νεφρίτιδος

¹ In Stephens's Greek Thesaurus, col. 5918 A (new edition), under the word *μαλιν* Apsyrtus is mentioned, but without any reference.

² Under the root of this word also, Apsyrtus is mentioned, col. 5329 A.

Ἱεροκλέους περὶ κοιλίας ἀλγούσης

Ἀψύρτου περὶ τοῦ ἥπαρ ἀλγοῦντος

— περὶ δυσουρίας κοιλίας ἀλγήματος καὶ καὶ ἰσχυρίας.

The above are according to the index of the Ms.; a more complete list of the contents might have been given, had not a few leaves been torn away. What is given will, perhaps, be sufficient to answer the intention of the present communication.

ΦΙΛΙΠΠΟΣ.

REMARKS ON THE APOCRYPHAL BOOKS OF SCRIPTURE.

THE term *Apocryphal* is frequently met with in the book of Ecclesiasticus, as in ch. xxxix. 3. xlii. 26. xlviii. 28, where it is plainly used for *secret* or *esoteric*, in opposition to *revealed* or *exoteric*. In this sense only can *Isaiah* have been there said to have written *αποκρυφα*. The passage in *Isaiah* alluded to in Ecclus. xlviii. 28. is probably, ch. viii. 16. *Bind up the testimony, seal the law among my disciples.*

The prophet plainly intends the true and spiritual sense of the Old Testament of which he is discoursing, and to which in ch. vi. 9. he is to blind the main body of the Jews, by giving them signs and types, which seeing and understanding only in their outward and visible shell, they shall mistake for the realities intended. For so our Lord himself interprets the place in Mark iv. 11. "Unto you it is given to know the mystery of the kingdom of God: but to them that are without, all things are done in similitudes, that seeing they may see, and not perceive," &c.

On the other hand, it is equally clear that the true meaning of the types and exoterical signs of the Law was to be preserved by the disciples of Immanuel, as declared in *Isaiah* viii. 16.

May it not then seem probable that the name *Apocrypha* was given to those books which we so call, because they were written with an intention to show the inward and esoteric meaning of the canonical books, after the canon of the Old Testament was completed?

This intention might have been effected in some of the books

criminate sentence ; and after all, that he is charged by Calmet with contradicting himself,—we cannot submit to such a decision without further inquiry and research into antiquity.

In making this research, I know of no author, except Calmet, who can afford us any adequate help. This indefatigable author has in his prefaces to the several apocryphal books, brought together all references to the primitive fathers, wherever he could find that they had given their opinion of any one of the apocryphal writers, or wherever they had quoted them or adopted opinions originating in their writings. Calmet's Bible, therefore, is the store-house of information on this subject, though in having recourse to such a store-house, we must use our own judgment in summing up the evidence. And in this investigation, we should consider that even if we should be led to conclude that a particular apocryphal book was inspired, it would not therefore follow that it ought to be admitted into the canon of Scripture. This will appear from the following considerations:

1. If the original does not exist in Hebrew, the version cannot now be received as a part of the canonical Hebrew Scriptures, unless it can be proved, which is impossible, that the translator also was inspired ; for if he was not inspired, he may have mistaken or corrupted the sense, and so have introduced dangerous errors. And this consideration, singly considered, draws a clear and broad line between the certain and doubtful word of God : and therefore St. Jerome showed his good sense and discernment in rejecting from the canon of the Hebrew Scriptures all such books as did not exist in Hebrew.

2. The nature of the subject of these books may exclude them from the canon of Scripture, though not from the claim to inspiration. It may have been the intention of the Holy Spirit to adapt the canonical volume, both in quantity and quality, to the capacity and purposes of the mass of mankind, as St. John, in closing the canon of the New Testament, plainly intimates, John xx. 30, 31. xxi. 25.

Likewise, it may have been his intention to form the canonical Scriptures into a text to be commented on ; but the commentary and explanation, however inspired from time to time, he might have intended to be kept separate, as lock and key.

There are, accordingly, many passages of Scripture, which declare that God would always inspire his church with a right understanding of the Law and of the Testimony. But it did not follow, that every declaration of this kind made by every inspired prophet mentioned in the Old and New Testament

was to be added to the Bible, or even preserved after it had answered its temporary purposes. There may be temporary and partial revelations made from age to age for particular ends, while the prophecies of the canonical Scriptures may be not for private or temporary uses. But the apocryphal books seem to be commentaries on the canonical books, containing, perhaps, such interpretations of the genuine Law and Prophets as existed at the time when they were written; and as such, whether inspired or uninspired, are subjects of great interest, and would be found of the greatest use, if we could simply determine a point of time before which they were written, though we could not ascertain how long before such a point of time they existed. For instance, if it can be proved that the second book of Esdras existed before the time of Justin Martyr, it will thence clearly appear, that the peculiar doctrines of the Gospel were decidedly understood and maintained before his time; the contrary to which has been sometimes asserted.

What an important investigation therefore now opens on us! At present, this important book, like Mahomet's coffin, has no place in heaven or earth found for it; but give it a place, and let it abound as much as you please with lies and forgeries, still it comes forward as a witness, that before a certain point of time certain doctrines were maintained. I shall therefore call attention to this book in the first place, and begin with a concise statement of some of Calmet's references to antiquity respecting it, extracted from his preface to second Esdras. He observes, that the Greeks consider the book as canonical—that Barnabas so considers 2d Esdras, ch. v. 4. The passage from Barnabas is as follows: "In like manner he determines concerning the cross in another prophet, saying, *And when shall these things be fulfilled?* The Lord answers, *When the tree that is fallen shall rise, and when blood shall drop from the tree.*" Vid. Conject. Edit. Oxon. in Barnabæ Epist. c. xii. et Obs. Cotel. in loc.

If we turn to the quotation from Esdras, we shall find in the Latin, ch. iv. 33, 34. "Et respondi et quando hæc? . . . et respondit ad me et dixit," &c.; and in ch. v. 5. "Relucescet subito sol noctu, et luna ter in die, et de ligno sanguis stillabit."

Perhaps the difference might be satisfactorily accounted for, if we supposed that Barnabas translated from the Hebrew. For the same word in Hebrew, as well as in Greek, expresses the light of the sun, and a tree: that is to say, the word צמח, which is made use of in Hebrew, *de terræ nascentibus*, is properly from

the Arabic *عاب*, “dhamany, splendere, explendescere,” and which is applied in common to the vegetable kingdom, and to the stars. (Simonis Lexicon. Root *קמץ*. So *Ανατολη* in Greek.)

Respecting the epistle of Barnabas itself, from which the quotation from Esdras is alleged, Mr. Hartwell Horne observes, that the epistle was held in the greatest esteem by the ancients, and is still extant; and that he was the fellow-laborer of St. Paul. (H. Horne’s *Introd. to the Scriptures*, vol. i. p. 93.) He ranks first of the apostolical fathers; and as for his testimony,

Valeat quantum valere potest.

I am not concerned in any other cause than that of the discovery of truth: some other references to quotations from 2d Esdras made by Calmet, are to a comment on St. Mark, in St. Jerome’s works, and to a tract entitled *Testimonia de Adventu Domini*, in the works of Greg. Nyssen. He further observes, that the ancient fathers, both Greek and Latin, (which is a plain proof that the book once existed in Greek) cited it with commendation; and some of them expressly noticed that the author spake by the inspiration of the Spirit of God. St. Ambrose, for instance, in his treatise *De Bono Mortis*, (cap. 10. and 11.) and *De Spiritu Sancto*, (lib. 2.) speaks throughout of Esdras as inspired. Tertullian quoted it by the title of the Holy Scripture.

Clemens Alexandrinus, in explaining Daniel, alleged Esdras, though the passage does not appear in Esdras. Elsewhere, he quoted it after Jeremiah, as of equal authority. Also, Cyprian and Genebrard quoted 2d Esdras.

I would observe on Calmet’s reference to *Clemens Alexandrinus*, that if we refer to the *Stromata*, lib. i. p. 329. (Col. 1688.) we shall there find the assertion that Esdras after Zorobabel was the instrument of the restoration of the Jews, δι’ ὃν γίνεται ἡ ἀπολυτρωσις τοῦ λαοῦ, καὶ ὁ τῶν θεοπνευστῶν ἀναγνωρισμός καὶ ἀνακαινισμός λογίων, καὶ τὸ σωτήριον ἀγεται πασχα, καὶ λυσις θνείας ἐπιγαμβρίας.

It follows in the same place, that thus the temple was built in seven weeks, according to the prophecy in the ninth chapter of Daniel, καὶ γὰρ ἐν τῷ Εσδρά γεγραπται. What follows does not seem to myself to have been a quotation from Esdras, but the narrative of *Clemens* himself; viz. Καὶ οὕτως ἐγένετο Χριστὸς βασιλεὺς Ἰουδαίων ἡγουμένος πληρουμένων τῶν ἑπτα ἑβδομαδῶν, ἐν Ἱερουσαλὴμ. καὶ ἐν ταῖς ἐξήκοντα δύο ἑβδομασίν ἡσυχάσεν ἅπαντα ἡ Ἰουδαία, καὶ ἐγένετο ἀνεὺ πολεμῶν, καὶ ὁ Κύριος ἡμῶν Χριστὸς, ἅγιος τῶν ἁγίων, ἐλθὼν καὶ πληρῶσας τὴν ὥρασιν, καὶ τὸν προφήτην, ἐχρίσθη τὴν σάρκα τῷ τοῦ Πατρὸς αὐτοῦ πνεύματι.

Clemens Alexandrinus clearly refers to the close of the fourteenth chapter of second Esdras, and to the canonical book : to the former, in respect to the renovation of the Scriptures; to the latter, in respect to the rebuilding of the temple : the rest is his own narration. That he refers to the apocryphal Ezra is further manifest, from the circumstance that it is admitted that the fathers in general adopted the opinion of the restoration of the Scriptures from 2d Esd. xiv. But it should further be noticed, that Clemens in this place is speaking of the succession of the Jewish writers, and had just before mentioned the books of Maccabees, Tobit, and the apocryphal Daniel. And perhaps it will turn out, on investigation, that Clemens had his eye on 2d Esd. ch. vii. 28. when he asserted that it was written in Esdras that the seven weeks of Daniel, ix. 25. were fulfilled. For the seventy weeks are understood of 490 prophetic years, and the first seven weeks of forty-nine years, which, it is implied, were fulfilled; when Esdras counts only 400 years to the Messiah. Neither is it improbable, that one intention of the seventy weeks was that they should commence with the decree of Cyrus, and terminate with the capture of Jerusalem, the profanation of the temple by Pompey and Scaurus; soon after which, the forty-six years of the temple of Herod began. (John ii. 19.)

For why may not our Lord have been as properly said to have come in this judgment on Jerusalem by Pompey, as in that by Vespasian? (See Suetonius on this event.)

That the author of the second book of Esdras comments on Daniel is expressly asserted (2d Esd. xii. 11, 12.); neither do I see any reason to doubt, but that ch. vii. 28—33. refers to Daniel ix. 26, 27. xii. 1, 2. And if this be admitted, it necessarily follows, that ch. vii. 27. speaks of the remaining portion of the sixty-two weeks of Daniel, ix. 25. which was to run out before the Messiah should come in judgment on Jerusalem, by the Romans under Pompey. The vision of seventy weeks has had a construction given to it by Dr. Blaney, very suitable to this view of its first intention : according to which, the original might signify either that *the Messiah should cut off the city and the temple from belonging to himself*; or otherwise, that *the unction should be cut off from the city and temple*. (See Mr. Wintle's note on Dan. ix. 26.)

The space of time from Ezra to Pompey would be 400 years. My limits do not allow me to enter more minutely into this question; and I abstain the rather from doing so, because I suspect that the text of Clemens is corrupt, and his meaning in some places misunderstood.

I would now call attention to a more extraordinary reference to this book in the Gospels of St. Luke and St. Matthew. Our Lord himself, addressing the lawyers, says, in Luke xi. 49, 50. "Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation."

Two years after our Lord had made this declaration, he repeats it, with this difference—that he adopts it as a declaration of his own, confirmed and enlarged by himself; and probably because the Jews whom he addressed, had at length determined to treat him as they had done Zachariah in the time of Esdras.

In Matt. xxiii. 34-39. he says, "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

I leave to the unprejudiced to decide, whether or no our Lord quoted in St. Luke, and applied in St. Matthew, 2d Esdras, ch. i. 28 to 35. As far as I see, the passage in St. Luke is a quotation from some inspired writer; and when I compare the place with that in St. Matthew, I am tempted to believe that our Lord quoted the first chapter of 2d Esdras.

I have now opened what appears to myself to be a most important investigation; but I have done no more than open it, and I trust fairly and impartially. And if I come to no conclusion, it is because I feel that the inquiry is not in that state of progress as to warrant a conclusion, and that it would be rash and presumptuous in any individual to hazard a decision on so serious a question, even if he could allege much more of argument than the author of this article is able to do. But for the purpose of assisting any future investigator in doing *mere justice* to the apocryphal books, I shall conclude with such miscellaneous remarks and references, as may appear useful to guide inquiry and judgment on the great question under consideration.

1. In the year 1711, Mr. Whiston, in his work entitled, *Pri-*

mitive Christianity reviced, published a version from the Arabic of second Esdras. (See Mr. Whiston's work, vol. iii. p. 304. and the end of vol. iv.) The Arabic differs considerably from the Latin, and has preserved a very long passage from Esdras, quoted by St. Ambrose, which is not now found in the Latin, and by consequence, not in our English version made from the Latin. It is probable that a comparison of these versions might clear up many difficulties; especially as the Arabic, in Mr. Whiston's judgment, is very superior to the Latin.

2. Mr. Lee is the only Protestant writer who perhaps ever studied this book with close attention: great information will be gained from him.

3. Second Esdras abounds with passages parallel to others in the Old and New Testament. It is desirable therefore that an inquiry should be instituted into the nature of these parallels, as whether the author borrowed from the New Testament, or the authors of the New Testament and he had some common source of information, it may be perhaps not now known. Should it appear that the author happily elucidates these parallels, this may confirm his character, as well as our supposition, that he is a commentator on Scripture. Compare, for instance, the sixth vial in the Revelation (ch. xvi. 12.) with 2d Esd. xiii. Is there not good reason to believe that Isaiah xi. 4. 16. is the source from which both of these predictions are taken? Sir William Jones was so much struck with the prediction, and, as he believed, the fulfilment of 2d Esdr. xiii. 45, 46. that he published on the subject. The title of his work is, *The Descent of the Afghans from the Jews*: it is translated from the Persian by Mr. Vansittart. See a work entitled *Illustrations of Prophecy*, vol. ii. p. 589, &c.

4. Let the book of Wisdom be compared with St. Paul's Epistle to the Romans, especially Wisdom ix. 13. 17. xii. 12. xiii. 1—10. xiv. 25. xv. 7: and let Ecclesiasticus xlvi. 18, &c. be compared with Isaiah x. 32, &c.; and Wisdom vii. 1, &c. with Isaiah xi. &c.; and ch. ii. 6. 20. iii. 1, 2. with Isaiah lvi. 12. lvii. 1, &c.; and James v. 5, 6. Matt. v. 41, &c. 1 Cor. ii. 7, &c.

Here we see that the author of the book of Wisdom understood what was meant by *the just man* better than we do, who read Isaiah lvii. 1. without perceiving Jesus Christ and him crucified, though the chapters preceding, one might think more than sufficient for this purpose. Let 2d Esdr. ix. 3—8. xvi. 68—74. be compared with Luke xxi. 25—27. and 2 Thess. ii. 8; and let it be considered whether any moderns have spoken

out so boldly and clearly as did the author of this book, or understood the signs of the dissolution of the antichristian kingdoms of this world, or the mode of their dissolution now impending, and to be suddenly accomplished under the seventh vial. Professor Robison himself has not warned us more fairly and fully.

5. 2d Esdras xiv. 42, &c. Irenæus says that the Scriptures were corrupted by Nebuchodonosor; but that in the time of Artaxerxes, God inspired Esdras the priest to recollect all the discourses and to restore the Law to the people. (Lib. iii. cap. 25.) This is plainly taken from ch. xiv. of 2d Esdras. And what is there unreasonable in such a supposition; viz. that after the Babylonish captivity, God should provide that the Scriptures should be restored in their purity, and bring all things to the remembrance of the priests and Levites who remembered the former temple and service? As also, that a person properly gifted, as was Ezra, should have been inspired for the purpose? The Hebrew language was now become a dead language to the Jews at large, because they had learned the language of the Chaldeans during the captivity.

Whether this passage in 2d Esdras may refer or not to an introduction of vowel-points into the Hebrew text, or whether it may refer to a Chaldean translation or paraphrase composed for popular use, may be well questioned.

It should be noted, however, that the Latin is evidently corrupted, and the Arabic correct. The translation of the Arabic is as follows: ch. xiv. 42. "Then the Most High gave understanding to the heart of the five men, that they might write what I should say to them, according to the order of the signs of the things succeeding one another, which they had not known. And I stayed there forty days, and they wrote in the day, and ate bread in the night. And in forty days they wrote ninety-four volumes of books. And at the end of the forty days, the Most High spake to me, and said, Show twenty-four of the books which thou hast written, first: that the worthy and unworthy may read them. But keep the seventy last, that thou mayest deliver them to the wise men of thy people; for in them is the leaven of wisdom and understanding, and a large sea of knowledge."

It is obvious that the distinction between the first and last books is more clearly stated in the Arabic than in the Latin and English: and it may be well suspected, that the Latin has been corrupted to make the number of volumes coincide with the apostolical constitutions, with which they certainly do in a

most remarkable manner, as Whiston has proved in the work in which the translation of the Arabic is found.

The Arabic likewise obviously distinguishes the canonical books of Scripture from the uncanonical, as a *lock* from a *key*; and we gather from it the reason why the primitive fathers alike believed that Ezra restored the twenty-four Hebrew canonical books: but it by no means appears from the Latin, that the Scriptures were at all intended in 2d Esdras xiv. 44; and till I noticed this place in the Arabic, I could not see on what ground the fathers argued from this place that Ezra restored the Scriptures. But this mention of the first twenty-four books agrees exactly with St. Jerome's admission of only twenty-four books into the canon of the Old Testament.

In respect to the seventy latter books, the learned Count of Mirandula, who is the principal witness in this case, doth not only testify that there were so many books bearing the name of *Esdras*, and *no other*, really extant in his time, but that he himself had seen them, and read them over, and even begun to translate them. The premature death of the renowned *Picus* prevented any further discovery. See Dr. F. Lee's Discourse on the Books of Ezra, and the Variations of the Arabic copy from the Latin, 1722.

How widely different *now* does the passage appear when two copies are collated! So again, whatever Talmudical tales have been charged on the author, as the history of Leviathan and Enoch, in the name of common justice, let them be *proved*. When such a charge is alleged against ch. vi. 49—52. first, why should it seem unreasonable that a prophetic writer should propose these two beasts as an enigma, or type? Origen so understood them. (*Origines versus Celsum*, 1658, p. 292.) And why should this be called a Talmudical fable, when it is most certain the Talmud was written long after this book, and the Leviathan is mentioned in the book of Job? Thirdly, why should the charge be brought against Ezra, before the copies be collated? The Arabic entirely omits the four verses spoken of.

Another author, who I find on reperusal lays before the public some important and original matter, and particularly several new references to the fathers, as to Augustine, *Jerome*, *Chrysostom*, is Sir John Floyer, who published in 1721. He must be read therefore with Lee, by every one who would do justice to Esdras. He observes, that this second book has the testimonies of Irenæus, Tertullian, Clemens Alexandrinus, Basil, Chrysostom, Hom. 8. Epist. ad Heb. Ambrose Genebrard places it in the canon; Bibliander does the same; and Scaliger,

Exerc. 308. says, "Arcana multa continentur in-libr. Esdr. quorum admirabile et divinum compendium apud me est, Syrâ conscriptum linguâ."

The Christian church, he adds, never thought the histories of the Apocrypha false, or Esdras' prophecy spurious: and therefore the third Council of Carthage, A. D. 400, of 217 bishops (and St. Augustine then present), in which the two books of Esdras are mentioned, 24th canon, amongst the Apocrypha, ordered them to be read in churches; and they are called *Divine Writings*, and part of canonical Scripture. And that St. Augustine approved of Esdras as a prophet, appears by the quotation in his work, *De Civitate Dei*, lib. xvii. cap. 24. Conf. *De Mirabilibus S. S.* lib. ii. § 33. From the Jewish synagogues in Judea, the primitive Christians received their first canon of 22 books: but the learned Jews in Alexandria made a further collection of divine writings, and added them to their Septuagint. The last collection is distinguished by the name of Apocrypha. Epiphanius de *Mensuris et Ponderibus*, affirms, "Ad Ptolemæum missos fuisse 22 libros genuinos et alios Apocryphorum."

In the conference at Hampton Court, it is asserted, that the censure of the *Apocryphal* were the old exceptions of the Jews, revived by St. Jerome; and that on Ruffinus' challenge, he in some measure renounced his opinion. St. Jerome's distinction was, these books were *canonical*, "ad informandos mores, non ad confirmandam fidem." All Christians admitted the Apocrypha for instruction; but since the secret of Christianity, contained in the old prophets, is more clearly and plainly set forth in the Apocrypha, than in any other of the old prophets, the whole church hath admitted them to be read for edification.

In the primitive church, the Apocrypha were prescribed to catechumens, in order to baptism. It is most probable that the apocryphal books were collected after the collection by Esdras and the great synagogue.

"I esteem Esdras as the best key to the old and new prophets." Such is the judgment of Sir W. Floyer; but as I have not examined the question so far as to give an opinion on it, without meriting a charge of ignorance and conceit, I propose to examine the question still farther; and may the God of Truth remove all prejudice and partiality from us in so important an investigation!

J. M. B.

September 20, 1826.

NOTES ON THE ŒDIPUS REX.

N.B. THE following Notes were originally drawn up for the purpose of assisting a pupil during his residence at Trinity College, Cambridge, and are here printed in the hope that they may prove useful to others.

METRES.—The most common metre is the iambic senary; the rules of which are here briefly subjoined, after premising the names of the feet used in scanning Greek poetry.

Pyrrich	υ υ	Bacchiūs	υ - -	1st Pæon	- υ υ υ
Iambus	υ -	Antibacchiūs	- - υ	2d Pæon	υ - υ υ
Trochee	- υ	Proceleusmaticus	υ υ υ υ	3d Pæon	υ υ - υ
Anapæst	υ υ υ	Dispondæus	- - -	4th Pæon	υ υ υ -
Dactyl	- υ υ	Diiambus	υ - υ -	1st Epitrite	υ - υ -
Tribrach	υ υ υ	Ditrochæus	- υ - υ	2d Epitrite	- υ - -
Amphibrachys	υ - υ	Antispast	υ - υ υ	3d Epitrite	- - υ -
Cretic or	} - υ -	Choriambus	- υ - υ	4th Epitrite	- - - υ
Amphimacer		Ionicus a majore	- - υ υ	Dochmiac	υ - - υ
Molossus	- - -	Ionicus a minore	υ υ - -		

N. B. (1.) A metre is composed of two feet, not consisting of more than three syllables, one of which must be short.

(2.) *Acatalectic* is when a verse is *not* deficient in a syllable.

Catalectic is deficient

Hypercatalectic has a syllable more.

An iambic senary, or iambic trimeter acatalectic, contains, as its name denotes, six feet, or three metres. The admissible feet are, the iambus, tribrach, spondee, dactyl and anapæst. The iambus is found in all the six places: the tribrach in the first five, the spondee in the first, third, and fifth; the dactyl in the first and third, and the anapæst in the first only: except in the case of a Proper Name, and then there may be an anapæst in any of the first five places, if the anapæst be contained in the proper name; otherwise not.

	1	2	3	4	5	6
	υ -	υ υ	υ -	υ -	υ -	υ -
	υ υ υ	υ υ υ	υ υ υ	υ υ υ	υ υ υ	
	- -		- -		- -	
	- υ υ		- υ υ			
	υ υ -					
P. N.	υ υ -	υ υ -	υ υ -	υ υ -	υ υ -	

Instances do not very frequently occur of lines consisting of iambuses; but there are some in the Œ. R.

Ὁ πᾶσι κλεινὸς Οἰδιποῦς καλοῦμενος. *Œ. R. 8.*

N. B. The last syllable of an iambic line may be either long or short, and therefore is called *common*. Every line has a division or *cæsura*, at the end of two and a half feet, or three and a half feet, with or without an elision :

The former is called the *penthemimeral cæsura*.

... latter *hepthemimeral*

The line above quoted is an instance of the former, and

Δείσαντες, ἢ στέρχαντες ; ὡς θέλοντες ἂν, the latter.

Sometimes a line occurs which has neither of these ; but the *cæsura* takes place at the end of the third foot in case of an elision (α), or (β), with γ', δ', θ', μ', σ', τ', annexed to the end of the third foot. This is called by Porson the *quasi-cæsura*.

(α) "Ιθ', ὃ βροτῶν ἄριστ', ἀνόρθωσον πόλιν. *Œ. R. 46*

(β) Καιτοί νιν οὐ κείνός γ' ὁ δυστηνός ποτε. *Œ. R. 855.*

Occasionally, the *quasi-cæsura* occurs *without* an elision at the end of the third foot. This was supposed by some, though erroneously, to express great agitation of mind in the speaker, and to represent that agitation : though a line in the *Œ. R.* seems calculated to support the truth of that supposition.

Ἦ Ζεῦ, τί μου δρᾶσαι βεβούλευσαι περί ; *Œ. R. 738.*

The last particular worth noticing is called the *pause* by Porson ; and it is under the following circumstances. If a line end with a word or words forming a cretic (- ∪ -), and a word of more than one syllable precede the cretic, the fifth foot of that line must be an iambus : as

Σωτῆρι βαίη, λαμπρὸς ὥσπερ ὕμνατι. *Œ. R. 81.*

See 141. ὥσπερ βλέμματα would have vitiated the metre.

NOTES.

1. The scene opens and represents the forum at Thebes, with altars placed in different directions, prostrated before which are various groups of people, supplicating the gods to remove the plague then raging so violently. Œdipus, the king of Thebes, enters, and inquires the cause of their supplications, &c.

Κάδμου] For the history of Cadmus, see Lempriere, and *Ov. Metam. iii.*

τοῦ πάλαι νέα] This is an instance of *oxymoron*, or *antithesis*, where two words of opposite meaning are placed together, and both acquire additional force or strength by their juxtaposition. Valckenaer (*Hippol. 1034.*) says, that Euripides

was particularly partial to the *oxymoron*; but it is not peculiar to him. Horace cultivated the same figure in a very successful manner: *Conamur tenues grandia*. i. 6. 9.

Somnus agrestium Lenis virorum. iii. 1. 22.

Idæis Helenam perfidus hospitam. i. 15. 2.

τροφή] The abstract for the concrete, as the schoolmen say; the thing for the person—*nourishment* for persons nourished; τροφή for οἱ θρεφθέντες. So below: "Ἀναξ, ἐμὸν κήδευμα, παῖ Μενοικέως, *Œ. R.* 85. for ἐμὸς κηδεστής.

2. Τίνας ποθ' ἔδρας τάσδ' ἐμοὶ θαάζετε;] (1.) Τίνας ἔδρας τάσδε is the Greek mode of expressing briefly what we should, according to our idiom, have expected to be written, *τίνας ἔδραι αἶδε, ᾤς*. In the *Hec.* 186. Polyxena, not knowing the fate which threatened her, asks her mother, τί τόδ' ἀγγέλλεις; what is this which you announce? So *Virg. Æn.* 4. 10. *Quis novus hic nostris successit sedibus hospes?* See *Cl. Jl. No. LXIII.* p. 86. The correct reading appears to be *τάσδε μοι θαάζετε*; μοι is not here emphatic, but in some sense redundant, and may be rendered *to my sorrow*, or the like. When the gen. dat. and acc. sing. of ἐγὼ are *emphatic*, they are written, ἐμοῦ, ἐμοί, ἐμέ; otherwise, μοῦ, μοί, μέ. Θαάζω signifies (1) to cause to go quick (from θαός), to urge on, or to drive: *Orest.* 331. Θαάζων σε μέλεον, urging or driving thee wretched: (2) to be urged on, or to rush. *Troad.* 307. θαάζει δεῦρο δρόμῳ, he rushes on or advances hither running, or in haste: (3) here it signifies, to sit; though it has no such meaning in Euripides. In *Æschylus*, the word occurs only once: *Suppl.* 603. Ὑπ' ἀρχὰς δ' οὐ τινος θαάζων; and is explained by the Schol. καθήμενος. The Schol. on θαάζετε here explains it by θάσσετε, κατὰ διάλυσιν, as he expresses it. Translate the line, "Why do you sit in this posture to my sorrow?" Πότε used in interrogative and other sentences, to express *impatience*, what *possible* posture, &c.

3. ἱκτηρίοις] Here is an allusion to the custom of suppliants, who held branches of olive, and garlands and fillets in their hands: the chaplets also were worn by the priests, especially of *Apollo*, as a mark of dignity and office. *Æn.* 7. 237. *Præferimus manibus vittas ac verba precantia*. So *Hom. A.* Στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος. The supplicatory boughs were of olive wrapped round with wool.

κλάδος] Derived from κλάω, to break off.

ἐξεστεμμένοι] *P. perf. pass.* from ἐκστέφω, to decorate *completely*. Ἐκ or ἐξ in composition, with a verb, denotes completion or success in the action expressed by the verb. Φεύγω, to try to escape, to run away; ἐκφεύγω, to succeed in running away, to escape. So σώζω and ἐκώζω, &c.

4. Θυμαμάτων] Incense-offerings, burnt on the altars to propitiate the gods.

5. Παιᾶνων] Παιᾶν was properly a hymn to Apollo, who was also called Παιᾶν; then a hymn addressed to the infernal gods; a funeral dirge, *infr.* 187. Cf. *Alcest.* 436.

6. παρ' ἀγγέλων—ἄλλων] Not "from other messengers," but "from others as messengers or informants."

8. Ὁ πᾶσι κλεινὸς . . .] This apparently vain-glorious method of describing himself, adopted by Œdipus, is not uncommon with the ancient heroes :

Εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν

Ἀνθρώποισι μέλω, καὶ μεῦ κλέος οὐρανὸν ἵκει. *Odys.* i. 19.

This passage has been imitated by Virgil, *Æn.* i. 379.

Sum pius Æneas, famâ super æthera notus.

Œdipus derived his name (οἰδέω and ποῦς) from the circumstance of having his ankles inhumanly fastened together by an iron prong or skewer, when he was exposed on mount Cithæron. See *infr.* vv. 1031—1036. and *Phœn.* 25.

Δίδωσι βονκόλοισιν ἐκθεῖναι βρέφος,

Σφυρῶν σιδηρᾷ κέντρα διαπείρας μέσον,

Ὅθεν νιν Ἑλλὰς ὠνόμαζεν Οἰδίπουν.

9. ἔφες] The preterimperf. or 2 aor. used, as it very commonly is, in the sense of the present tense: so Horace uses *erat* for *est*:—

Nunc est bibendum, nunc pede libero

Pulsanda tellus; nunc Saliaribus

Ornare pulvinar Deorum

Tempus erat dapibus, sodales! *Od.* i. 37. 1.

10. Τίτι τρόπον καθεύσσετε;] "In what state or situation are you?" not why, quare, or quamobrem, as Brunck would render the passage. The subsequent line shows the propriety of attending to this:—"are you in a state of fear or of want?"

καθεύσσετε] P. perf. midd. from καθίστημι, p. perf. καθεύσταα, 2 plur. καθεύσταατε, per syncopen καθεύσσετε.

11. Στέρξαντες] Στέργω, to feel natural affection, as a parent to his offspring: to approve, since a parent approves of his own children: to desire.

Ὡς θέλοντος] Here is a genitive absolute with ἄν denoting conditionality: the genitive absolute preceded by ὥς is more frequent. See Viger. p. 457. Ed. Glasg. 1813.

13. μὴ οὐ] These two words in scanning only form one syllable, as in the case of ἦ οὐ, μὴ εἶδέναι, μὴ ὠραῖσι, ἐπεὶ οὐ, and some others. See Hermann. *Elementa Doctrinæ Metricæ*, p. 35. and Cl. Jl. No. LXIII. p. 87.

15. Ἡλίοι] Of what different ages.

16. Οἱ μὲν οὐδέπω] The young are here described under the similitude of young birds not able to fly far: in the *Sept. Theb.* 10. we have an account poetically delineated of youth, manhood, and old age:—

Ἵμῦς δὲ χρὴ νῦν, καὶ τὸν ἐλλείποντ' ἔτι
 Ἡβης ἀκμαίας, καὶ τὸν ἔξῃσον χρόνῳ,
 βλαστημὸν ἀλδαινόντα σώματος πολὺν,
 ὧραν τ' ἔχονθ' ἕκαστον.

20. διπλοῖς ναοῖς] Two temples, or rather shrines of Minerva; the one dedicated to her as Minerva Oncaea, the other to her as Minerva Ismenæa. See Schol.

21. ἐπ' Ἴσμηνοῦ τε μαντεῖα σποδῶ] "At the prophetic ashes upon the Ismenus:" at the prophetic altar of Apollo situated on the river Ismenus, and surrounded with the ashes of the victims sacrificed in his honor. See Herod. Clio, 52.

22. Καὶ τοῦς] Καὶ οὗτος. [Qu. ?]

23. Σαλεύει] Is agitated like the sea. A city or state is very frequently spoken of under the representation of a ship; and this mode seems to have been very grateful to the Athenians, who were proud of their pre-eminence by sea. Antig. 162.

Ἄνδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ,

Πόλλω σάλῳ σείσαντες, ὤρθωσαν πάλιν.

See also Antig. 190. Sept. Theb. 2. Hor. Od. i. 14.

Κάνακουφίσαι] *Lightly to raise up*, from ἀνὰ and κοῦφος. It should be written κάνακουφίσαι, not κἀνακουφίσαι: when καὶ forms a crasis with a diphthong containing an iota, the iota is subscribed; otherwise not.

26. ἀγέλαις βουνόμοις] May mean herds fed in *large* or *extensive* pastures. Βοῦς and ἵππος in composition have the effect of increasing: thus Βουλιμία, Aristoph. Plut. 874. is, a violent hunger; as also Βουπείνα, Call. Cer. 103. Βοῶπις, large or full-eyed; ἵπποβάμων, large-stalking; ἵπποβουκόλος, a distinguished herdsman. See Eustath. Il. N. 824. Triclin. ad Soph. Aj. Fl. 232. and Viger. p. 74.

τόκοισί τε Ἀγόνοις γυναικῶν] So *infr.* v. 173.

οὔτε τόκοισιν Ἰητῶν καμάτων ἀνέχουσι γυναῖκες.

2 Kings xix. 3. "And they said unto him, Thus saith Hezekiah, This is a day of trouble, and of rebuke, and of blasphemy; *for the children are come to the birth*, and there is not strength to bring them forth."

27. ἐν δ' ὁ πυρφόρος] Ἐν is here used in the sense of *simul*; and below, v. 183. ἐν δ' ἄλοχοι, πολιαί τ' ἐπὶ ματέρες. Soph. Electr. 713. See Blomf. Gloss. Sept. Theb. 965.

28. λοιμὸς] Is a pestilence: λιμός, a famine.

30. Αἰδῆς] From α and εἶδω, the *invisible* world; thence the governor of it, Pluto.

33. συμφοραῖς (events), ξυναλλαγαῖς (interpositions)] Συμφοραῖ, the ordinary events of life; ξυναλλαγαί, the particular instances where the gods interpose. So *infr.* 960. Πότερα δόλοισιν ἢ νόσου ξυναλλαγή; by the interposition of a disease.

35. Ἐξέλυσας] *Hast entirely*, or for ever released : on the meaning of ἐκ in composition with verbs, see above, v. 3. Some place the comma not after ἐξέλυσας, but after Καδμεῖον, rendering it thus : “ Who didst deliver the city of Cadmus from the tribute.” Ἐκλύω ἄστυ and ἐκλύω δασμὸν are each proper separately, and therefore conjointly. R. P. Phœn. 300. “ Si προσπιτνεῖν σε et προσπιτνεῖν ἔδραν, separatim rectè dicantur, cur non etiam conjunctim ?” An instance of this double government occurs, Trach. 49.

Δέσποινα Δηάνειρα, πολλὰ μὲν σ' ἐγὼ
Κατεῖδον ἥδη πανδάκρυτ' ὀδύρματα.

36. Ἀοιδοῦ] The sphinx. See an account of the sphinx in Lempriere and Bryant's Mythology.

παρείχομεν] The preterimperf., and denotes frequency of occurrence, “ we used to pay :” not παρέσχομεν, 2 aor. which would have conveyed the idea of no more than one payment.

37. καὶ ταῦθ'] “ And that too.” Here is an ellipse, which may be supplied by ἐποίησας, or some similar word. Antig. v. 322. καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδοῦς : see below, v. 819.

ἔξειδως—ἐκδιδαχθεῖς] *Certainly knowing, fully instructed.*

39. Λέγει, νομίζει θ'] Write λέγει, νομίζει θ.

The pres. indic. middle and pass. is, Λέγομαι, λέγει, λέγεται.

. subj. Λέγωμαι, λέγη, λέγηται.

Anciently the form was, Λέγομαι, λέγεσαι, λέγεται. The Ionians said, λέγεαι : the Attics, λέγει.

ἡμιν] The last syllable of ἡμιν, being part of the fourth foot of the line, is necessarily short. See scheme of Iamb. metre. On the quantity of ἡμιν and ὑμιν, see Cl. Jl. No. LXIII. 97.

40. Οἰδίπου κάρα] A periphrasis for Οἰδίπους : in the Antigone, ὦ κοινὸν ἀντ'ἀδελφὸν Ἰσμήνης κάρα.

Hor. Od. i. 24. 1. Quis desiderio sit pudor aut modus

Tam cari capitis?

Οἰδίπου; remember that there are two modes of declining Οἰδίπους : the gen. is Οἰδίπου, or Οἰδίποδος indifferently.

42. τον θεῶν φήμην] Του is here used for τίνος, and is therefore enclitic. Τοῦ the article is always circumflexed; but when τοῦ is used for the interrog. τίνος, it is also circumflexed.

45. Ζώσας] Alive, living, flourishing, prosperous. The Schol. paraphrases it by ἀσφαλεῖς, ἀδιαπτώτους. Translate : “ for with the experienced I perceive the events of their counsels most safe or prosperous.”

46. Ἀνόρθωσον] This line has the quasi-cæsure. Ὁρθώσον, raise up : see l. 39. ἀνόρθωσον, raise up *again*. Ἀνὰ in composition expresses *repetition* very frequently.

47. Εὐλαβήθηθ'] Act with caution : from εὐλαβής, cautious.

48. προθυμίας] Governed of ἐνεκα.

49. μηδαμῶς μεμνώμεθα] *Let us not remember* : οὐδαμῶς μεμνή-

μεθα, we do not remember: the former is p. perf. pass. subjunctive; the latter is p. perf. pass. indicative. "Οὐ negat; μή vetat et prohibet."

53. ἴσος] "Isos has the penult. always *long* in Homer, and always *short* in the Attic writers; it is therefore short here.

54. ἄρξεις—κρατεῖς] If thou wilt *govern* this land, as thou now hast possession of it. "Ἀρχω is to exercise government over; κρατέω to be in possession of. A person may be in possession of a country, and yet consign its government to others.

55. Κάλλιον] The penult. of comparatives in *ων* is long in the Attic dialect, but short in the others.

Dor. "Ἀδῖον, ὃ ποίμαν, τὸ τεὸν μέλος, ἢ τὸ καταχές. Theocr. i. 1.

Ion. Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέειν αὐδή. Il. A. 249.

57. "Ερημος] This line appears to be an instance of repetition, or saying the same thing twice over; and many such instances occur in the tragic writers. Philoct. 31.

Ὅρῳ κενὴν οἴκησιν ἀνθρώπων δίχα.

But if ἀνδρῶν μὴ ξυνοικούντων ἔσω be taken as the genitive absolute, and not governed by ἔρημος, it will convey the reason *why* the city is desolate; and thereby the notion of redundancy is done away: "for neither tower nor city is [good for] any thing, being desolate; if no inhabitants dwell within it." A similar passage occurs, Antig. 737.

Πόλις γὰρ οὐκ ἔσθ', ἥτις ἀνδρός, ἐσθ' ἕνος.

58. Γνωτὰ κοῦκ ἄγνωτα] This is clearly an instance of repetition or redundancy. So Hom. Z. 333.

"Εκτορ, ἐπεὶ με κατ' αἶσαν ὀνειδίσας, οὐδ' ὑπὲρ αἶσαν.

Αἶας; τί τήνδ' ἄκλητος, οὐθ' ὑπ' ἀγγέλων

Κληθεῖς.

Aj. Fl. 289.

60. Νοσοῦντες] This is a nominativus pendens, or a nominative without a verb to follow it. Instances of this kind are not uncommon; and proceed from a change of construction made by the writer during the act of composition. When Sophocles wrote νοσοῦντες, he probably intended to finish the sentence with νοσεῖτε.

Λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί,

Φύλαξ ἐλέγχων φύλακα. Antig. 260. See Cl. Jl. No. LXIII. p. 98.

65. ὕπνῳ γ' εὐδοντα] This probably is an imitation of the precept given by the οἶλος ὄνειρος in Homer to Agamemnon:

Οὐ χρὴ παννύχιον εὐδειν βουληφόρον ἄνδρα. B. 24.

Sept. Theb. 1. Κάδμου πολῖται, χρὴ λέγειν τὰ καίρια

"Οστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως,

Οἶακα νωμῶν, βλέφαρα μὴ κοιμῶν ὕπνῳ.

66. ἴστε—με δακρύσαντα] Not δακρῦσαι. See Cl. Jl. No. LXIII. p. 91.

67. πολλὰς δ' ὁδοὺς] And having gone many ways in the mazes of thought.

70. γαμβρὸν] Γαμβρός is a relation by marriage: here, a brother-in-law.

Πυθικά] Of Delphi: so called either from Πυθών, the serpent slain by Apollo, (Stravimus innumeris tumidum Pythona sagittis. Ov. Met. ii.) or more probably from πύθομαι, *to inquire*. "Nomen esse dicitur a serpente confixo ibi sagittis Apollinis, et ibi computrescente, a πύθω putrescere facio. Sed fortasse verius à πυνθάνομαι, quia ibi oraculum celebre." Damm.

71. ὥς πύθοιθ', ὃ τι—ῥυσαίμην] I sent him that he *might* learn. Where a purpose, end, result, &c. is denoted by the help of the particles, ἵνα, ὅρα, ὥς, μή, &c.

1. If both the *action* and *purpose* of it belong entirely to time past, the *purpose* is denoted by the optative mood only, as here.

2. If the *action* belong to time present or future, the purpose is denoted by the subjunctive, and not otherwise.

πέμπω and πέμψω—ὥς πύθεται } correct.

ἐπεμψα—ὥς πύθοιτο

πέμπω and πέμψω—ὥς πύθοιτο } incorrect.

ἐπεμψα . . . ὥς πύθεται }

See Mus. Crit. p. 524. and Dawes. Misc. Crit. p. 82.

72. τήνδε ῥυσαίμην] The epsilon is here short before the initial ρ, otherwise there would be a spondee in the fourth place. When a word ending with a short vowel precedes a word beginning with ρ, that syllable becomes long, provided the metrical ictus falls upon it, otherwise not.

Τοῦτ' ἔστιν ἤδη τοῦργον εἰς ἐμὲ ῥέπον. Œ. R. 847.

See Cl. Jl. No. LXIII. p. 100.

ῥυσαίμην] ῥύω signifies, to drag; ῥύομαι, to drag to oneself; and is a term derived from war, when a man *drew to himself* out of battle his wounded friend, in order to defend him: hence, to defend, to rescue.

73. ἥμαρ] And the day now measured along with, or compared with the time [of his departure], grieves me [to think] what he is doing.

75. "Ἀπεστι . . ." This line is considered by Mr. Porson as a gloss or explanation of the preceding words, τοῦ γὰρ εἰκότος περᾶ: "for he passes beyond the reasonable time; i. e. he is absent more than the reasonable time;" and placed in the margin, and from thence crept into the text: the word καθήκω, though so common in the prose writers, does not occur in any other place in poetry except this.

77. Ἀηλοῖ] The optative, not the indicative mood.

80. Εἰ γὰρ] Εἰ and εἰ γὰρ, which is said to be used in the optative sense of utinam, is in reality elliptical: "if he come—I shall be happy, or all will be well."

Εἴ μοι γένοιτο φθόγγος ἐν βραχίοσι. Hec. 824.

The Latin writers have *si* in the same sense.

Si nunc se nobis ille aureus arbore ramus

Ostendat nemore in tanto. Æn. vi. 187.

O si angulus ille
Proximus accedat, qui nunc denormat agellum !

Hor. Sat. ii. 6. 8.

81. Σωτήρι] Agreeing with the fem. τύχη, where we should have expected Σωτήρα, a word in common use. But the ancients applied the title σωτήρ even to their female deities.

Ἠγούμεθα τῆς πόλεως εἶναι ταυτὰς σωτήρας. Pherecrates.
See Pearson on the Creed, p. 72.

82. εἰκάσαι] Governed of ὥστε.

οὐ γὰρ ἂν] These particles may be rendered by alioquin non, otherwise not; and they always precede an elliptic sentence: "for he would not have come," &c. if he had not been the bearer of good tidings. Σχόλη ἂν also is used in similarly elliptic sentences:—

Σχόλη σ' ἂν οἴκους τοὺς ἐμοὺς ἐστειλάμην. Œ. R. 434.

See Viger. p. 379.

83. Πολυστεφής] A messenger of good tidings had his head surrounded with branches of laurel or bay.

Εὐφημίαν νῦν ἴσχυ' ἐπεὶ καταστεφῇ

Στείχονθ' ὁρῶ τιν' ἄνδρα πρὸς χάριν λόγων. Trach. 178.

85. κήδευμα] Relation; the abstract for the concrete: see above, v. 1. τροφή.

86. ἦκεις—φέρων] The participles ἄγων, φέρων, and some others, are found with verbs of motion. See Valckenaer. Phœn. 257.

87. τύχοι—ἐξελθόντα] Not ἐξελθεῖν. Some grammarians contend that τυγχάνω ἔχων is precisely the same in signification as ἔχω. This is not true; for wherever τυγχάνω is used, there is always an idea of casualty or chance: ἔχω signifies, I have; τυγχάνω ἔχων, I chance to have. See Viger. p. 246.

92. ἔτοιμος] Is here used without εἰμί. See Dem. Philipp. iii. 3.

96. ἀναξ] A prince or king: ὁ ἄνω ὢν, one that is above or over others; a superior.

100. φόνῳ φόνον] The juxtaposition of these words adds considerably to the force of the passage. Orest. 32.

Κάπειθ' ὁ κείνου γενόμενος φόνῳ φόνον.

See also Orest. 807. Eur. Suppl. 624. κακὸς, πόνος, and others, occur under the same circumstances:

Κακὸν κακῶς νιν ἄμορον ἐκτρίψαι βίον. Œ. R. 248.

Πόνος πόνῳ πόνον φέρει.

Aj. Fl. 866.

101. ὥς τήνδ' αἶμα] See Soph. Electr. 1241. Hipp. 22. Sept. Theb. 678. This is an instance of a nominative or accusative absolute with ὥς; the same government occurs without ὥς: as Hec.

118. Τύμβῳ σφάγιον, τοῖς δ' οὐχὶ δοκοῦν.

108. ποῦ γῆς;] Ubi terrarum? ubi gentium? adverbs of quantity, time, and place, require a genitive. There is a somewhat singular application of this in Antig. 42.

Ποῖόν τι κινδύνευμα; ποῦ γνώμης ποτ' εἶ;

109. Δυστέκμαρτον] Hard to be detected: derived from δὺς and τεκμαίρομαι.

111. *τᾶμελούμενον*] *sc.* τὸ ἀμελούμενον.

112. *πότερα δ' ἐν ἄγροῖς*] It seems strange, and is one of the improbable circumstances in this beautiful play, that *Œdipus* should have succeeded to the throne of *Laius*, and married his widow, without having made himself acquainted with the particulars connected with the death of *Laius*: they were known to *Jocasta*; and we are told in the play itself, v. 700. that *Œdipus* and *Jocasta* lived on the most confidential and affectionate terms.

114. *Θεωρὸς*] Derived from *θεὸς* and *ῥα*, *cura*. *Θεωρὸς* is a person commissioned to offer sacrifice to some god, and to consult an oracle. He was always engaged and concerned in the transaction of business relative to the gods; and thus distinguished from *πρεσβύς*, a person charged with civil business. In the council of the *Amphictyons*, the *θεωρὸς* was officially called *ιερομνήμων*.

ἐκδημῶν] This word is distinguished from *ἀποδημῶν*. *Ἐκδημῶν* is a person who goes from his own country; *ἀποδημῶν*, an absentee, or one who is living in a foreign country.

117. *ὅτου τις ἐκμαθὼν*] "From whom one might learn and make use of his information." *Ὅτου* is governed of *ἐκμαθὼν*, and *ᾧτινι*, in the absence of *ἐκμαθὼν*, would have been expected with *χρήσαιο*. On this point, see *Cl. Jl. No. LXIII. p. 87. (23.)*

119. *εἶχ'*] *Ἐχω* sometimes signifies *possum*, *nosco*; but in this passage its original meaning of 'to have' will make very good sense: "he *had* nothing to tell of his own knowledge."

120. *ἐν γὰρ πόλλ' ἂν ἐξεύροι μαθεῖν*] The order is *μαθεῖν γὰρ ἐν ἐξεύροι ἂν πολλὰ*, "the ascertaining of one fact may be the means of discovering many."

122. *ἔφασκε*] "He used to say:" he was in the habit of saying. See *Œ. R. 36.*

125. *ἐπράσσει*] He was tampered with.

ἐς τόδ' ἂν τόλμης] This is an elliptical expression: supply *μέρος* with *L. Bos.* *Τόδε τόλμης* is nearly the same in meaning as *τήνδε τόλμην*.

128. *τυραννίδος οὕτω πεσούσης*] Here is the abstract placed for the concrete: *τύραννον οὕτω πεσόντος*.

138. *αὐτὸς αὐτοῦ*] *Αὐτοῦ* is governed of *ὑπὲρ* in the preceding line.

144. *Κάδμον λαὸν*] The governors of the land of *Cadmus*: the senate: the same are designated as *Χώρας ἄνακτες*. *Œ. R. 911.*

145. *Ὡς πᾶν ἐμοῦ δράσαντος*] The genitive absolute with *ὥς*: the particle *ὥς* denoting certainty. See *Œ. R. 101.*

148. *ὅδ'*] Refers to *Creon*. The object of these suppliants was to ascertain from *Œdipus* what response of an oracle or other means could produce any alleviation to the pestilence; and *Creon* had announced to them the particular mode to be adopted.

151. *τίς ποτε*] With what *possible* meaning?

πολυχρύσου] Wealthy from the number of offerings presented

to it. See an account of some of these given by Cræsus, and described by Herodot. Clio, §. 53. and Pind. Pyth. vi. 8. It is also to be remembered, that in the temple at Delphi were kept the treasures of several states: Herodotus mentions *θήσαυρος τῶν Κορινθίων*. See Leland's Life of Philip.

153. *ἐκτέταμαι*] P. perf. pass. from *ἐκτείνω*, extendo: "I am stretched or on the rack"—"I am racked in my fearful mind."

Πάλλων] Here *πάλλων* is used neutrally, *ἐμαντὸν* understood: *πάλλω*, vibro.

154. *Ἰήϊε*] A name of Apollo, as presiding over the *healing* art: from *ιάομαι*, sano. Ovid. Metam. ii.

opiferque per orbem

Dicor, et herbarum subjecta potentia nobis.

Δάλιε] Dor. for *Δήλιε*: an epithet of Apollo, as having been born in and presiding over Delos.

155. *ἄζόμενος*] From *ἄζομαι*, revereor: to reverence; to feel awe. *τί μοι ἢ νέον . . .*] "What *new* event thou wilt accomplish, or one *recurring* (*πάλιν*) after revolving years." The event, about which the chorus is apprehensive, is one that may have never occurred before, or one which may.

158. *χρυσέας*] This word is here scanned as a dissyllable; a spondee. In Homer, A. 15. the two concluding syllables of *χρυσέω* form only one short syllable: *Χρυσέω ἀνὰ σκήπτρῳ*.

ἄμβροτε Φάμα] Immortal response; i. e. a response or oracle sent from an immortal.

159. *κεκλομένη*] This word agrees with *μοι*, v. 163. after *προφάνητέ*.

160. *Γαίδοχον*] This is an epithet applied to Neptune and to Mercury, as well as to Diana.

161. *ἃ κυκλόεντ'*] Who sits on a splendid circular throne or pediment in the forum. Diana had a statue in the forum, where she was represented in a sitting posture, on a circular pediment or base.

εὐκλεᾷ] Is the accusative from *εὐκλεῖς*, acc. *εἶα*, contr. *εᾷ*: and *εὐκλεᾷ* forms in scanning a spondee. The Scholiast imagines that *εὐκλέα* is the nominative for *Εὐκλεία*, a name under which Diana was worshipped among the Bœotians and Platæans. See Plutarch. in Aristid. p. 317. But there is no instance in the Attic poets of *Εὐκλέα* being used at all, either as a proper name or otherwise. Elmsley prefers *Euclia*.

θάσσει] Sedet. *Θάσσω*, though generally intransitive, takes an accusative of the place occupied or sitten upon. "Α *Θέτιδος δάπεδον καὶ ἀνάκτορα θάσσεις*. Androm. 117. See also Iph. T. 278. Troad. 138. Herc. F. 1205.

[To be continued.]

AN INQUIRY

Into the Credit due to DIONYSIUS of HALICARNASSUS as a Critic and Historian ;---By the Author of 'Remarks on the supposed Dionysius Longinus.'

Δεινὸν τὸ τᾶς πειθοῦς πρόσωπον.

IF the merit of an historian depended on his own pretensions, Dionysius of Halicarnassus would be entitled to the highest honors: twenty-two years given up to the study of the Latin language and collection of materials; a knowledge of all that had been written on the subject by the Greeks and Romans; an acquaintance with the learned men of Rome who were then living; a condemnation of Polybius, as careless and ill-informed; a profession of his own regard for truth, and a promise that the manner of his writing should be excellent as the matter: these form an announcement from which other historians might have shrunk, even if, like Thucydides, they had treated chiefly of their own times, had been personally engaged in civil and military affairs, and procured the best accounts that eye-witnesses could furnish.

But

Quid dignum tanto tulit hic promissor hiatu?

What opinion have contemporary and later authors expressed of Dionysius and his marvellous performance?

Καθ' ἡμᾶς Διονύσιος ὁ συγγραφεὺς,¹ occurs in Strabo's account of Halicarnassus; but unless we translate ὁ συγγραφεὺς the historian, or imagine that Strabo joined Heraclitus and Dionysius with Herodotus, not so much from their being the only other literary natives of Halicarnassus, as from their being the greatest among the great,—little importance attaches itself to Strabo's mentioning a contemporary author and fellow-Grecian as a native of the place which he was describing.

The testimony of Suidas² has been made very strong; but allowing παντοῖος to be turned into παντοίως, and παντοίως λόγιος to be the Greek for *in omni litterarum genere præclare versatus*, or *omni doctrinarum genere excultus*,—let me ask of what value

¹ Ἀλικαρνασσός,—"Ἄνδρες δὲ γεγονόσιν ἐξ αὐτῆς Ἡρόδοτός τε ὁ συγγραφεὺς, ὃν ὕστερον Θούριον ἐκάλεσαν, διὰ τὸ κοινωῆσαι τῆς εἰς Θουρίους ἀποικίας· καὶ Ἡράκλειτος ὁ ποιητής, ὁ Καλλιμάχου ἑταῖρος· καὶ καθ' ἡμᾶς Διονύσιος ὁ συγγραφεὺς.

² Διονύσιος· Ἀλέξανδρου Ἀλικαρνασσεύς· ῥήτωρ καὶ παντοῖος λόγιος. παντοίως *Portus*.

is the testimony of Suidas? We are thankful for what he has collected, but as for his opinions—"Erat Suidas non admodum vetustus grammaticus, nullius judicii, doctrinæ autem mediocris."

Other Grecian authors¹ may be brought forward; but when we compare all that can be collected with what has been asserted or promised by Dionysius, we must admit that he, who by his own account first gave his countrymen a true knowledge of Roman history, did not experience much warmth of gratitude or admiration from those who best upheld the literary character of their country.

In the Roman historians there is, I believe, no mention of Dionysius: among our own writers, Bentley,² in quoting Dionysius, calls him a very accurate writer; but as to the point in question, the age of Pythagoras, Dionysius does but follow Cicero, who had already observed—"quidam Numam Pompiliū, regem nostrum fuisse Pythagoreum ferunt, qui annis per multis ante fuit quam ipse Pythagoras." (De Oratore, 2. 37.) "Pythagoras, qui cum Superbo regnante in Italiam venisset." (Tusc. 1. 16.) "Pythagoras, qui fuit in Italia temporibus iisdem quibus L. Brutus patriam liberavit." (Tusc. 4. 1.) So that Dionysius ran no great hazard, and needed no great accuracy, when he asserted that Pythagoras and Numa were not contemporaries.

The testimony of Professor Dalzell is very clear and strong in favor of Dionysius: "Scripta ejus de Romanis historica in omni ævo fidem lectorum insigniter meruerunt."³ I allow the value of the opinion, but *I doubt the fact.*⁴

Dionysius undertakes to prove that the Romans were of Greek

¹ Eusebius, Eunapius, Stephanus, and Photius, or whoever else assisted in making up the Myriobiblion. *Καινοπραγής*, the epithet applied in that work, agrees but badly with Dionysius's opinion of his own style.

² Dissertation on Phalaris. "Dionysius Halicarnassensis, a very accurate writer, seems to countenance that *epocha* which is set in the table. *Pythagoras*, says he, *after the 50th Olympiad, lived in Italy.*"

³ Collectanea Majora, Notæ in Dionysium Hal.

⁴ I have been so much indebted to the Professor's Collectanea, that I shall endeavor to account for what I consider as a failure in his usual judgment. Roman history and the Roman historians did not belong to the Professor's plan: the selections from Dionysius are taken from his Criticisms, and the Professor's observations on Dionysius as a critic are not much in his favor:—"In hoc autem judicio falli videtur egregius criticus,"—"Mirum est id Thucydidi vitio vertisse Dionysium,"—"Iniquior paullo videtur criticus noster in Xenophontem," are three of his very few remarks.—"Judicium acutum et perspicax, sed non

origin,¹ and he tells us that it is proved.² As far as Evander and his Arcadians are concerned, the story, whether of Greek or Roman invention, seems to have been the common belief; but as to the Grecian origin of the Trojans, which Dionysius declares that he has proved,³ the Latin writers seem to have been as loath, as need be, to acknowledge it. "*Urbem Romanam, sicut ego accepi, condidere atque habuere initio Trojani, qui Ænea duce profugi incertis sedibus vagabantur, cumque his Aborigines, genus hominum agreste sine legibus, sine imperio liberum atque solutum. Hi postquam in una moenia convenere, dispari genere, dissimili lingua, alius alio more viventes, incredibile memoratu est quam facile coaluerint,*"—serves to show, not only that Sallust reported rather than believed even the Trojan descent of the Romans, but that, in his opinion, the Aborigines were not such as Dionysius⁴ represents them: Livy, indeed, states the landing and marriage of Æneas as notorious and undoubted; but the silence of Tacitus throws suspicion on the story, and his concise beginning, "*Urbem Romanam a principio reges habuere,*" will more than counterbalance the eloquence of Livy, if we consider the character of the two historians. But if the national vanity required the aid of fable,⁵ and the unlimited power of Augustus might make fear concur with flattery in tracing the Julian family to Iulus,—the Grecian origin of the Trojans, which is the point in question, seems to find no support in the history or poetry of Roman authors. If we give credit to Dionysius, what can be better authenticated?

Æneas himself tells Latinus that he and his companions are Trojans, and of a city not the least illustrious among the *Greeks*,⁶ which the *Achæans*⁷ had deprived them of. Latinus answers—

ubique subactum profert," occurs in the preliminary notice; so that his praise of Dionysius seems more the result of good nature, than of actual examination.

¹ Ἑλληνὰς τε αὐτοῦς ὄντας ἐπιδείζειν ὑπισχνοῦμαι. Lib. i. p. 4. Edit. Sylb. 1586.

² Ὅστε θάρρῶν ἤδη τις ἀποφαινέσθω.—Ἑλλάδα πόλιν αὐτὴν ἀποδεικνύμενος, &c. Lib. i. p. 75.

Non possum ferre, Quirites,
Græcam urbem.

³ Ὃς μὲν δὴ καὶ τὸ Τρωικὸν γένος Ἑλληνικὸν ἀρχήθεν ἦν, διδήλωται μοι. Lib. i. p. 50.

⁴ Lib. i. p. 14, &c.

⁵ Et tamen ut longe repetas, longeque revolyas

Nomen, ab infami gentem deducis asylo.

Majorum primus quisquis fuit ille tuorum,

Aut pastor fuit, aut illud quod dicere nolo.

⁶ Ἐν Ἑλλάδι.

⁷ τὰ Ἀχαιῶν.

"I am partial to all the *Greeks*." The Trojans are represented as armed in the *Greek* fashion:¹ the δαίμων warns him to receive the *Greeks*:² the πατρώοι θεοὶ advise Æneas to use gentle means with Latinus, and to persuade him that it is better to have the *Greeks*³ for allies than enemies.⁴

I apprehend that there is nothing in Sallust, Livy, Tacitus, Florus, Aurelius Victor, or Eutropius, to confirm or countenance this. The attempts of Horace to degrade Achilles, may be imputed to the same cause which influenced Shakspeare;—a fancied descent from that nation which suffered so severely from the great hero of the *Greeks*.⁵ And though the Anchises of Virgil misunderstood the oracle, it would require more than the ingenuity of Warburton to prove that

Antiquam exquirite matrem,

and

via prima salutis,

Quod minime reris, Graia pandetur ab urbe,

are in unison with the Grecian ancestry which Dionysius fixes on the Trojans. As for the *Greeks*,⁶ whose edification Dionysius particularly consulted, there was at least one of them, who (fond as he was of a good story, and professing to write not history but lives) found it necessary to intimate that the triumphal chariot of Romulus was built for him by Dionysius.⁷

¹ ὧς Ἕλληνας.

² Τοὺς Ἕλληνας.

³ Δυνάμεσι Ἕλλησιν.

⁴ "He (Dionysius) gives a very circumstantial account of the landing of Æneas in Italy, and why does he do so? Because, as he informs us, other authors have omitted it." (Early History of Rome, Quart. Rev. No. 54.) Those who wrote after Dionysius, seem to have left the matter as they found it.

⁵ Scriptor honoratum si forte reponis Achillem,
Impiger, iracundus, inexorabilis, acer,
Jura neget sibi nata, nihil non arroget armis.

How could Bentley think that *honoratum* should be changed into *Homereum*? Surely the character which Horace here gives of Achilles does not suit the Achilles of Homer. If

Sed palam captis gravis (heu nefas! heu!)

Nescios fari pueros Achivis

Ureret flammis, etiam latentem

Matris in alvo,

is to be justified by the line in Homer,

μηδ' ὄντινα γαστέρι μήτηρ

Κοῦρον ἰόντα φέροι,

Agamemnon, not Achilles, is chargeable with the inhumanity. May not *honoratum* bear a sarcastic meaning?

Writer, if by chance you describe the vaunted Achilles.

⁶ Lib. i. p. 4.

⁷ See Plutarch's Life of Romulus.

In our language: "Dr. Middleton, in his *Treatise on the Roman Senate*, (p. 21.) prefers the authority of Dionysius to that of Livy. 'Where these,' says he, 'happen to differ, it cannot be difficult to decide which of them ought to have the preference; nay, it is already decided by the judgment of all the best critics, who, on the comparison, have universally preferred the diligence and accuracy of Dionysius to the haste and negligence of Livy.'"

"To call in question the judgment of all the best critics," observes Hooke,¹ from whom I have taken the above quotation, "must be an extreme presumption. I shall therefore only say, that if so mighty an authority had not decided in favor of Dionysius, I should, in many instances, prefer (with regard to the history of the earliest times of Rome) the brevity of Livy to the ample and circumstantial accounts and seeming accuracy of Dionysius; because I should suspect that the abundance of the Greek historian was in no measure owing to his diligence, but to his boldness in supplying from himself what he could not find elsewhere to make out his story. Several passages, I think, might be produced from his *Roman Antiquities*, to justify this suspicion."

Yet Hooke has been thought too favorable to Dionysius by an able critic, who has lately examined the early history of Rome, and who has made, and, I venture to say, has substantiated, charges against Dionysius, which deprive that historian of all claim to credit.²

But let Dionysius speak for himself. He tells us that he is compelled, however loath, to follow the usual course, and begin his history by making mention of himself: but he will neither indulge in his own praise, nor say any thing to the prejudice of other historians, as Anaxilaus and Theopompus have done in their prefaces; he will only declare his reasons for undertaking this work, and his means for accomplishing it.

The reasons, which are set forth at very great length, appear to have been principally the want of a good Roman history, and the credit which Dionysius would gain by writing one.³ The truth of his first position, the want of a good Roman history, is fully confirmed by Cicero;⁴ and without stopping at pre-

¹ Book ii. chap. 13, note. ² See *Quarterly Review*, No. 54.

³ I should not omit that he mentions his being influenced also by a desire of being useful, and by gratitude to the Romans.

⁴ "Abest enim historia a literis nostris, ut et ipse intelligo, et ex te persæpe audio."—*De Legibus*, lib. i. cap. 3.

sent to inquire whether Dionysius gained or lost credit by his work, we may pass on to his account of his means and qualifications for the office of historian.

An account of these is necessary, lest, as he himself observes, they who find many things in him which they have not met with in Hieronymus, or Timæus, or Polybius, or any other historian, may suspect him of invention.¹

His means and qualifications are thus specified by himself. After the battle of Actium, and about the middle of the 187th Olympiad, he came into Italy: from that time, up to the day on which he writes, a space of twenty-two years, he lived at Rome, and having thoroughly learned² the Roman language, and acquired a knowledge of the national literature,³—passed the whole of that period in collecting materials for his undertaking, partly from the instruction of the very learned men whom he associated with, partly from those Roman historians who were commended by them, namely, Porcius Cato, Fabius Maximus, Valerius Antias, Licinius Macer, the Ælii, Gellii, Calpurnii, and many other illustrious men. Incited by their histories, and relying on them,⁴ (they are like the Greek Annals,⁵ as he observes,) he began writing.⁶

Such were the advantages which Dionysius derived from his knowledge of the Latin language, and his long residence at Rome; but as he alludes also to histories in the Greek language, some account of these is necessary.

Even in his own time, very few among the Greeks are said to have been acquainted with the early history of the Romans:⁷ he mentions Hieronymus the Cardian, as the first who introduced a cursory account of Roman antiqui-

¹ "Writing of history by invention," says Waterland, "is really romancing:" so that Dionysius was right in guarding against the suspicion. The fact, however, (to use Dogberry's logic,) seems to have been proved already by the Quarterly Reviewer, and I trust it will go near to be thought so shortly.

² Ἐκμαθών.

³ Γραμμάτων ἐπιχωρίων λαβὼν ἐπιστήμην. I know not whether I have translated rightly, but Dionysius having previously mentioned himself as διὰλεκτὸν τε τῇ Ῥωμαϊκῇ ἐκμαθών, and stating afterwards (p. 26.) that the Greek letters are said to have been introduced into Italy by the Arcadians;—the expression must imply something more than a knowledge of the mere letters which the natives used.

⁴ Ἀπ' ἐκείνων ὀρεώμενος τῶν πραγματείων.

⁵ Χρονογραφίαις.

⁶ Ἐπὶ χεῖρσιν αὐτῇ γραφῇ.

⁷ Ἐπὶ γὰρ ἄγνοοῦται παρὰ τοῖς Ἕλλησιν ὀλίγου δὲν πύσιν ἢ παλαιὰ τῆς Ῥωμαίων πά-
λως ἱστορία.

ties in his writings, and Timæus the Sicilian as the second; and together with these, Antigonus, Polybius, Silenus, and numberless others handled the same subjects in different manners, each of them contributing a little, yet even that little neither very truly, nor carefully, but from mere hearsay.¹ Like to these accounts, and different in nothing, are what were written in the Greek tongue, by such of the Romans as treated of the early history of the state. Quintus Fabius and Lucius Cincius, who are the oldest, flourished in the time of the Punic wars, and each of them accurately related what he knew from experience, but ran over in a summary manner what had happened from the foundation of the city. "From these causes," says Dionysius, "I thought it right not to pass over, without record, a beautiful history, which earlier writers have not investigated,² and from the careful writing of which the best and fairest consequences will follow: the lasting glory of the brave men, who have fulfilled their destiny; the praise of posterity, which makes the nature of mortals like to that of the gods, and hinders their deeds from perishing with their bodies; and an emulation in the present and future descendants of these godlike men, which will make them also prefer glory and hardships to ease and pleasure. And I, who have undertaken this history, not from flattery, but from regard to truth and justice,³ which ought to be the aim of history,—shall have shown, in the first place, my good will to all those who are honorable,⁴ and fond of learning good and great actions; and, in the next place, the best return in my power will be made to the city by me, who have borne in mind both the instruction,⁵ and the other advantages which I have enjoyed during my stay in it."

In the conclusion of his proem he adds, that he begins his history from the earliest fables, which they, who wrote before him, left unnoticed, being difficult to be found out without great labour: that he carries his narrative down to the beginning of the first Punic war: that he relates all the foreign wars which the Roman state waged during that period; all the civil

¹ Ὅλην, καὶ οὐδὲ αὐτὰ διεσπουδασμένως οὐδὲ ἀκριβῶς, ἀλλ' ἐκ τῶν ἐπιτυχόντων ἀκουσμάτων. I have not found διεσπουδασμένως in Stephens. Sylburgius translates it by "debita curâ," but I have been guided by what Stephens says of κατασπουδασμένως—"quod exp. Bonâ fide, Citra figmentum: SICUT Ἐσπουδασμένως," &c.

² Μὴ παρελθεῖν καλὴν ἱστορίαν ἐγκαταλειφθεῖσαν ὑπὸ τῶν πρεσβυτέρων ἀμνημονεύσαν.

³ As he had before mentioned the great importance of truth and accuracy, (p. 1.) perhaps the writer "doth protest too much."

⁴ Ἀγαθοὺς.

⁵ Παιδείας.

commotions that took place, the causes of them, and the methods and speeches by which they were allayed. He gives also, as he tells us, an account of all the forms of government which Rome experienced both under her kings and after the dissolution of the monarchy, and describes the nature of these several forms: he mentions the best customs, and the most famous laws; and, in short, he shows the whole of the ancient manner of living in Rome. He gives also a form to his work; neither such as the military, nor the political writers, nor the chroniclers have given, for these have no variety, and soon weary the hearers; but a form mixed up of every kind, both practical and speculative, that it may satisfy the politician, the philosopher, and the student.

‘Such,’ says he, ‘will be the contents of the history, and such will be its form: the writer is Dionysius of Halicarnassus, the son of Alexander.’

EXTRACTS FROM PERSIAN MANUSCRIPTS.

AMONG various articles lately consigned to my disposal, are the papers of an Orientalist who had resided many years in Persia, and devoted particular attention to the language and literature of that country. Some letters, written by this gentleman for the instruction of a young English friend in Bengal, who proposed to visit Shiraz and Ispahan, and had solicited advice on certain subjects, relate to the difference of pronunciation observable in the Persian as spoken by the inhabitants of Hindustan, and by the natives of Iran or Persia. The hints for acquiring a correct pronunciation are illustrated by numerous passages extracted chiefly from the compositions of eminent poets, and these passages the Orientalist has expressed

1. Ο κάσμος. 2. Ἑθνη.
3. Σχῆμα. οὐθ' ὁποῖον οἱ τοὺς πόλεμους ἐκείνους ἀναγράφαντες ἀποδείκνυσιν ταῖς ἱστορίαις, οὐθ' ὁποῖον οἱ τὰς πολιτείας αὐτὰς ἐφ' ἑαυτῶν διηγησάμενοι, οὔτε ταῖς χρονικαῖς παραπλήσιον, ὥς ἐξέδωκαν οἱ τὰς Ἀθίδας πραγματεύόμενοι· μονοειδὲς γὰρ ἐκείναι τε καὶ ταχὺ προσιστάμεναι τοῖς ἀκούουσιν· ἀλλ' ἐξ ἀπάσης ἰδέας μικτόν, ἱταγενίον τε καὶ θεωρητικόν, ἵνα καὶ τοῖς περὶ τοὺς πολιτικούς διατρίβουσι λόγους καὶ τοῖς περὶ τὴν φιλοσοφίαν ἐκπονεῖσιν θεωρίαν καὶ εἴ τι σὺν ἀσχλήτου δέσσει διαγωγῆς ἐν ἱστορικοῖς ἀναγνώσμασιν, ἀποχρήντως ἔχουσα φαίνεται.

in our characters, adopting a system nearly corresponding to that recommended and explained by Sir William Jones, in his "Dissertation on the Orthography of Asiatic words in Roman letters." (Asiat. Researches, Vol. i.) Several of the extracts are imperfect sentences, quoted merely for the purpose of exemplifying certain observations; but others are verses, among which some appear to me not unworthy of a place in this Journal, comprehending, in its extensive range, Oriental as well as classical subjects. I shall here faithfully copy those extracts from the letter sent to Bengal, and returned by the young student to his friend at Shiraz, with the words expressed in Persian characters; but as the student had made some mistakes in this exercise, his friend corrected them by writing all the passages in their proper letters on a separate sheet of paper; and from this, which is now in my possession, I shall offer to the readers of the Classical Journal, on a future occasion, the original Persian text. Meanwhile, the young Orientalists among them may find it a beneficial exercise to try their skill in turning the Italic characters of the following extracts into Persian; a task, which the almost literal English translation will facilitate in a considerable degree; and from my future communication of the original text, they will be enabled to detect any errors which may possibly occur in the performance of their task.¹

¹ I shall give in one note the result of several observations scattered through the papers before me. Although the long *ā* before *n* at the end of a word is generally pronounced like our *oo* in *moon*, *spoon*, &c., especially by the southern Persians, yet this practice is regarded as an affectation, and therefore the Orientalist has expressed the *alif* before the final *nun* by the proper letters *ān*, to be pronounced as in our words *fawn*, *lawn*, &c. Yet a native of Shiraz or Ispahan would, in reading the first passage here quoted, pronounce *zhūon*, *dandoon*, *gumoon*, *khandoon*: two or three words, however, are exceptions; thus, *Khān* (a title) is always pronounced with the broad *ā* as in our *fawn*, lest, if pronounced *khoon*, it might be confounded with the term expressing *blood*. In these extracts, the accented *ā* marks the sound of our vowel in *wall*, *tall*, &c.; the accented *ī* implies the sound of our *ee* in *beer*, *feel*, &c.; and the accented *ū* sounds like our *oo* in *moon*; but here it must be observed, that the Indian pronunciation of *ī* and *ū* differs widely from the pure Persian; what is called *hich* or *heech* at Shiraz, is *haich* in India; where the *ī* or *ee* is sounded like our *a* in *face*, *race*, &c. and the *ū* (or *oo*) of the Persians, we find in India pronounced like our broad *o* in *rose*, *nose*, &c.; what the Persians call *rūz* or *rooz*, (a day) thus becomes *roze*, according to the Indian accentuation. In syllables where the vowel-accent *fatha* is implied, the Indians give the sound of short *u* (as in our words *rub*, *pun*, *but*, &c.). The Persians

The first passage is a distich quoted in the *Tárikh* or Chronicle of *Benáketi*, a work composed early in the fourteenth century :

Chún shír-i-zhián be tú numáyed dandán
Zinhár gumán meber keh hast ou khandán.

“When a furious lion shows you his teeth, take care; do not imagine that he is smiling on you.”

The following distich is from a poem by *Salmán Sáveji* :

Bíábán ast u sheb i tarík u manzel dúr u má gumrah
Delíli níst gheir az tú Khudávandá rahí benumá.

“(Here) is the desert; and the night is dark; the halting-place is far distant, and we have lost our way. There is no guide, but thou, O God! direct us, Lord, in the right path.”

The third passage is extracted from the *Díván* of *Oorfi*, (or *Urfi*) a celebrated poet of *Shíráz* :

Jehán begashtem va dardá keh hích shahr ú díár
Neyáftem keh furúshand bakht der bázár.

“I have explored the world, but, alas! have not found one city or region where happiness (or good-luck) is sold in the market.”

The next is a tetrastich of *Omar Kheyám*, who died at *Nísháussur* early in the twelfth century of our era :

Ber khíz ú dúwáy i ín díl i tang biyár
An bádeh i mushkbúy gulrang biyár
Ajezái mufarrah i gham ar mikháhi
Yákút mey va bríshem i chang biyár.

“Arise, and bring some remedy for this afflicted heart,
Bring that musk-perfumed and rose-colored wine.
If you wish for a sovereign antidote against sorrow,
Provide ruby wine and the silken strings of the harp.”

In explanation of the last line it may be here observed, that pulverised rubies and silk (in a crude state) sometimes enter into the composition of those restorative or exhilarating medicines which the Persians, using an Arabic term, denominate *Mufarrah*: the ingredients of these extraordinary medicines often exceed forty in number.

invariably accent it like our short *a* in *battle*, *tatter*, &c. ; thus they say *raft* (he went), *haft* (seven), *sabz* (green), which the Indians pronounce *rust*, *huft*, *subz*.

The *Masnavi*, a celebrated work, composed in the thirteenth century by *Jelálad'dín*, furnishes the next passage :

*Guft maashúki be aashek kái fatá,
Tú begharbet dídeh bās i shahrhá
Pās kudamín shahr az ánhá khúshterást
Guft án shahrí keh derouí dílber ast.*

“A beloved mistress said to her lover : ‘O young man, thou who hast seen in distant regions a variety of cities, tell me which is the most delightful?’ ‘That one,’ replied he, ‘in which resides the object of our love.’”

Then follows an epigram, from the *Díván* of *Cátebí* : the subject was a quack-doctor who lived in the city of *Ardebíl*, and whose medicines generally terminated the sufferings with the lives of those who consulted him :

*Saadi Ardebíli ánkeh batib
Misl ou der jehán basher nabúd
Harkerá sherbeti dehed bemerez
Hhájet-i-sherbeti digar nabúd.*

“Equal to Saadi Ardebíli in the science of medicine, there is not a human being throughout the world ; for any invalid to whom he administers a single potion, will never have occasion for another.”

A very different person bearing the same name, *Saadi*, the celebrated poet of *Shíraz*, furnishes four lines which are here given from the *Sáhebíah*, or collection of short poems at the end of his *Díván* :

*Gar tú guúy hadis-i-ishk magúú
‘In kadr hhukmber zebánem hast.
Leiken ar manaa i giríeh kháhi kerd
Dejlehrá pish báz nutwán bast.*

“If you say ‘repeat not the declaration of your love,’ so far my tongue can obey your commands ; but if you wish to prohibit the flowing of my tears, (consider that) it is impossible to restrain the current of the river Tigris.”

The following distich concludes one of *Hháfez*’s Odes or Sonnets, and alludes in the last line to that fallacious vapour, the *Seráb*, (called by the French *mirage*) which gives to dry land the appearance of water :

*Hháfez cheh mánchi tú díl ber khyál i khúbán
Ky tashneh sir kereded az lamaa i serábi.*

“O Hháféz! why dost thou fix thy heart in imagination on the beauties of lovely damsels? How can a thirsty man satisfy himself by gazing on the shining *Seráb*?”

Reserving for a future occasion some extracts of greater length from the Persian poets, *Firdausi*, *Nizâmî*, *Attâr*, *Jâmî*, *Anvarî*, and others,—I shall offer in this place a few short passages taken from the works of prose writers, not very commonly known among the Orientalists of Europe. The first that offers itself is an *hhekayet* or anecdote, occurring in a large manuscript collection of similar stories: the word *Gâw*, it must be observed, signifies “a bull:”

*Der Herât mardî bûd ourâ Bâbâ Gâw nâm bûd rûzî bâ^o je-
maai az khûsh-tabaaân be sayar i sahrâ mi raft gâwî az miân i
galeh fariâd kard rafikân pursidend keh Bâbâ Gâw in cheh mi-
gûid guft bâ man migûid keh tú az jins i mâi der miân i kharân
cherâ raftah.*

“In the city of *Herât* there was a certain man named *Bâbâ Gâw*: one day he went with a company of good-natured pleasant fellows, to ramble in the plain or desert. A bull amidst a herd of cattle began to bellow; some of the party asked *Bâbâ Gâw*, ‘what does this beast say?’ ‘The bull,’ replied he, ‘said to me, You are of our noble race, why do you associate with asses?’”

The next is an anecdote from the same manuscript collection:

*Vaktî mowezenî bong-i-namâz balandî guft wa mi dawid
mardî guft âi âhkmak cherâ midawî guft migûiand âvâz i tú az
dûr khûbast mi khâhem sedâi i khûdrâ az dûr beshenûm.*

“Once, a public crier repeated the call to prayers with a loud voice, and then ran off. ‘O thou blockhead!’ said a certain man, ‘why dost thou run thus?’ ‘The people tell me,’ replied he, ‘that my voice is very fine when heard far off: I now wish to go and hear my own voice from a distance.’”

The *Târîkh*, or Great Chronicle of *Tabrî* or *Tabarî*, translated from the original Arabic into Persian about eight hundred years ago, contains the following account of the manner in which *Baharam*, (that monarch whom the Greek and Latin historians call *Varanes* or *Vararanes*) perished in the fifth century:

*‘An chunân bûd keh yek rûz Bahrâm beseid ber nishesteh bûd
âhûira did az dûr asprâ ber ângîkht û mitâkht bedân biâbân*

ander cháhí kuhen bád nágáh pái i asp ber án cháh furú shud wa
 oura be cháh ander úfgand u khalk biámedand vá khástend keh
 oura ber kashend asprá ber kashidend va harchand Bahrámrá
 justend niyáftend pas maderesh biámed u direm u dinár áverd u
 ber ser i án cháh benishest u fermúd ta par cheh gíl búd u áf búd
 az án cháh beráverdend, u Sálián ber ser i cháh benishest tkún az
 nishesten sutúh ámad báz gasht bá dard i dil u hích ásar az sháh
 Bahrám niyáftand."

"It so happened, that one day, Baharam having mounted for the chase, perceived a deer at some distance; he urged on his horse, and pursued it into the desert, wherein was an old well or pit; suddenly, his horse's feet sunk in the well, into which he was himself thrown: people came and endeavored to drag him out; his horse they drew out, but however diligently they sought for Baharam, they did not find him. Then his mother came, and brought gold and silver money, and stationed herself at the mouth of that well, and commanded that all the clay and water which it contained should be taken out, and she remained at the well during some years; when, tired of her fruitless residence there, she went back with grief of heart; nor was any vestige of king Baharam discovered."

This circumstance may be regarded as an historical fact; and tradition still indicates the scene among quagmires and deep pools of water half filled with weeds, near *Asepas*, between Shiráz and Ispahán. The same spot proved fatal (in May, 1810.) to Jonathan Neal, (a private of the seventeenth regiment of English dragoons) who attended General Malcolm on his mission to Persia, and was drowned in one of those dangerous pools, which deceive with the appearance of being firm ground. *Asepas* was once the residence of an English knight, Sir Anthony Shirley, who, early in the reign of James the First, acted here as governor by appointment of the Persian monarch, *Sháh Abás* the Great.

Reverting to the story of *Baharám*, I shall here observe, that he derived the surname of *Gúr* from his favorite object in the chase, the wild ass, so called; and this word, signifying also a *tomb*, gave occasion to a Persian pun which Sir William Jones has quoted in the "Short History of Persia," prefixed to his "Life of Nadir Shah." "See," says the punster, "how *Baharám*, who chased the *Gúr* (or wild ass) all his life, was at length chased and taken by *Gúr*, or the tomb!" This is expressed in the following couplet:

Baharám keh gúr mi grísty haméh umer

Benigar keh cheh gúneh gúr Baharám gríft.

Should the present communication prove useful to young Orientalists, or entertaining to more general readers, some further extracts of the same miscellaneous nature shall be given in a future number of this Journal, together with the Persian text (in proper characters) of the passages here quoted. To ascertain the original orthography of Asiatic words expressed in our characters, merely by the help of a dictionary and a literal translation, I can recommend, on my own experience, as an exercise that will assist considerably in facilitating the acquisition of Arabic and Persian.

PHILOLOGUS.

REMARKS

On the Prometheus of Æschylus and the Book of Enoch.

THE STORY.

THE SCENE.—*Mount Caucasus.*

PROMETHEUS is chained to the summit, for having stolen fire from heaven and revealed mysteries to men. *Vulcan* by the command of *Jupiter* nails and chains him.

Oceanus and the nymphs of the ocean come to request his permission to entreat *Jupiter* for him, which he declines.

Io, the daughter of *Inachus* king of *Argos*, driven from her home by her father and pursued by *Argus*, comes to him, and relates her sufferings to the nymphs of the ocean. *Prometheus* foretells the course of her future wanderings, and that she should at length arrive in *Egypt*, where, by a supernatural and divine conception, she should bear *Epaphus* to *Jupiter*, from whom should spring *Θηλύσπορος*, or the fifty daughters of *Danaus*, from one of whom *Hercules*, the son of *Jupiter*, should descend, who should deliver *Prometheus* from his chains; for that without his aid *Jupiter* should be dethroned. While *Prometheus* is reviling *Jupiter*, *Hermes* comes from heaven to warn him, that if he proceeded in this manner, *Jupiter* would cast a thunderbolt, a tempest, and raise a high tide of evils, to overwhelm him for a long time; after which he should return to the light, and an eagle should constantly prey on his entrails: that he should never be delivered, till some deity should appear, who should

take upon himself the pains of Prometheus, and voluntarily descend into hell.

Prometheus in reply, dares Jupiter to confound earth and heaven and sea; but resolves not to repent.

At length Prometheus sees the storm bursting on his head, and declares the dreadful tempest of vengeance by which the heaven and the earth are mixed and confounded together.

The characters on which I propose to speak more particularly are the following :—

SATURN. line 205, &c.

Prometheus relates, that the *δαίμονες* had engaged in war with each other; the one party seeking to dethrone *Saturn* and set up Jupiter in his place; the other defending *Saturn*.

The Titans, of whom *Saturn* was one, were, by the craft of Prometheus, cast down, and Jupiter set up; *in the beginning of whose reign*, the action of this drama took place, and consequently nearly at the same time, Prometheus had stolen fire from heaven.

Saturn is here called *Κρόνος*, which means TIME.

Saturn means *Hidden*, because times and seasons are hidden. The Hebrew word from which *Saturn* is derived is סתור which contains the number 666, which number Irenæus explains, from the six days of creation, to denote the duration of the *time* of this present dispensation.

The word *Μυστήριον*, *Mystery*, is a noun formed from סתור, see Revel. x. 6, 7. xi. 15. where the *Mystery of Time* is contrasted to the Revelation of *Eternity*.

Virgil renders סתור, by Latens. Æn. viii. 323.

This place in Virgil so describes the fall of *Saturn*, that it seems to identify *Saturn* with *Satan*.

By *Saturn* then I understand *Satan*; and by the reign of *Saturn*, the ascendancy which Satan gained over our first parents, after he had tempted them to sin.

Cedrenus says, that the descendants of *Seth* inhabited the higher country of Eden near to Paradise, where they led an angelical life till the 1000th year of the world, when they were smitten with the beauty of the daughters of men descended from Cain.—Histor. Compend, p. 7. Jackson's Chronology, i. 60.

By the reign of *Saturn* then may be intended in Æschylus, the undisturbed possession which the prince of this world, Satan, maintained before wickedness had come to its height,

and the judgments of God went forth on the antediluvian world. See Josephi Antiq. Jud. lib. i. § 4.

By the *Titans* allied to Satan, perhaps were intended the worshippers of the *Sun*, the word *Titan* signifying the *Sun*; and also containing the fatal number 666, as Irenæus notes. It is obvious, that the *Sun* and *Time* are equivalent. Genes. i. 14. Revel. x. 6, 7.

There is a remarkable agreement between the Book of Enoch and other records concerning the time of the termination of the golden age.

Mr. Jackson notes the change in the world, which took place in the eleventh century, as follows: "Righteous Seth lived to see his sons, in the fourth generation, corrupted by their alliances with the posterity of Cain; when about the year 1073, they set up a lawless tyranny in the countries of Babylonia, and from thenceforth lived in an impious and dissolute manner amongst the Cainites till God destroyed them, Noah's family excepted, by an universal deluge." Panodorus says, the *Egregori* descended in the 1000th year of the world, and so says Syncellus himself; and set up their tyranny in 1058, where Panodorus begins the Egyptian dynasty of Gods.—Jackson, vol. i. p. 60. &c.

JUPITER.

Under the characters of *Jupiter*, however mixed and corrupted, there appear to be some remarkable ones taken from those of the true and living God. Ζεύς may well be derived from ζάω, vivo, and so signify the living, or *everlasting* God, contrasted with *Saturn*, the prince of this present dispensation. (αἰώνος.)

Jovis is most probably from *Jehovah*, which also signifies the *Self-existent*.

In Genesis iv. 26. we find that God was first known by the name of *Jehovah*, at the birth of Enos, in the year of the world 436. (Jackson, i. 35.)

By the dethronement of Saturn, and the enthronement of Jupiter, may we not then understand the commencement of the judgments of the true God on the antediluvian world?

A specimen of these judgments had indeed been exhibited in the infliction of the curse. This is noted by Virgil:

Pater ipse colendi
Hand facilem esse viam, &c.

Georg. i. 121.

Compare John xii. 1.

Neither is it any objection to this application, that Prometheus

foretells that Jupiter should be in danger of being dethroned again; line 780. For however Satan's kingdom was overset for a time, it was to be restored in after-ages; as we read in Zechariah, that old Babylon was to revive in a new form, and exalt her old heaven on high. (Zech. v. 8—11.) See Dr. Kenicott's Preface to his Hebrew Bible, p. 19.

And as Jupiter's kingdom was to be saved both by *Prometheus* or fore-knowledge, and by Hercules, the son of Jupiter, offering himself as a vicarial sacrifice for Prometheus, so was the kingdom of God to be preserved on earth by the *providence* of God, *providing* his own Son as a sacrifice for those that were under the curse from *knowledge*. Compare Revel. xii. 7 to 11. for the parallel.

VULCAN.

"Vulcan," says Mr. Jackson, "began to reign in the 106th year of his age, and in the year of the world 1073." Further, the old book ascribed to Enoch relates that Azael, one of the Egregori, taught men to forge metals, and to make swords, breast-plates, and other instruments of war. This was about the 1070th year of the world; and agrees exactly to the time of Tubal-Cain above-stated, who was the inventor of forging brass and iron, Gen. iv. 22, and whose name, Tubal, signifies a plate of metal.—Jackson, ii. 137.

HERMES.

Hermes warns Prometheus of the judgments coming on him, and upbraids his impenitent heart.

He was the inventor of letters.

Mr. Jackson observes, that the Arabian, Syrian, Chaldean, Jewish, and Egyptian writers related, that the first *Hermes*, called by them Adris or Idris, lived before the flood, and was ENOCH. (Vol. ii. 125.)

This is confirmed by the circumstance, that the only antediluvian book preserved is that of Enoch.

Mr. Jackson observes, that both St. Peter and St. Jude make references to the book of Enoch.

(Vide *ibid.* 128, on the death of *Angus*.)

Also by the circumstance, that Enoch warned the Egregori of the judgments coming on them.

The legend of Cader Idris in Wales is taken from this Idris;

as, perhaps, we may conjecture that another legend in Derbyshire is not unconnected with what will follow. Every nation appropriated every legend to itself.

The legend of *Atlas* is precisely the same, as Mr. Faber has proved. Accordingly, *Eupolemus* wrote that the Babylonians asserted that Enoch had discovered astrology, and that they believed Bel and Saturn to have been one and the same, and the first man that ever existed. But he added, that the Greeks asserted that Atlas discovered astrology, and said that Atlas and Enoch were the same, and that Methuselah, son of Enoch, was taught every thing by angels, and that from him science was derived to the Greeks.

Eusebii Præp. Evang. ix. 17. agreeably to which, Enoch asserts in his book, that he was taught astrology by angels.

For *Idris*, see the Cambrian Traveller's Guide, a most interesting work.

THEMIS, line 896, &c.

Themis is divine justice personified: she declares the original promise, "that the seed of the woman should bruise the serpent's head." However mistaken and misapplied, the expression *Θηλυσπορος*, beyond all question, refers us to Gen. iii. 15.

She is called *παλαιγενης*, with reference perhaps to the great age of the antediluvians.

See *Θεμης* in Stephens's Thesaurus.

OCEANUS.

Oceanus and his daughters, ascending Mount Caucasus, are the FLOOD. They warn Prometheus, but in vain, to repent.

IO, lines 576, 664, 874.

IO, or *ISIS*, coming to the daughters of Oceanus in the form of a cow, and to Mount Caucasus, is the ARK.—Sir W. Drummond's *Origines*, Vol. ii. p. 103.

IO was originally, perhaps, the same name as *EVE*; and her being driven into the wilderness by the *μυριωπος* Argus, signified that the cherub, full of eyes, drove Eve into the wilderness.

Compare Rev. xii. for the parallel; and see Jackson, iii. 276, 295.

One of Io's offspring was to deliver Prometheus: lines 797, 874.

Typhon may signify Satan, 1 Tim. iii. 6.

(See Herod. Euterpe xli.)

HERCULES.

A type of the Saviour of the World. (Parkhurst's Heb Lex. v.) See Bp. Horsley's Sermon on 1 Peter iii. 20, &c.

He was to endure the *cross* of Prometheus.

The fourth eclogue of Virgil has a reference to Isaiah xi. 8. "And the child while sucking shall play on the hole of the asp, and the child when weaned," &c.

CABIR, or Hero God, is the כביר of Isaiah, ix. 6.

See Cicero's Offices, lib. iii. § 10, &c.

Quære—Can *Epaphus* and Ham be proved etymologically to have been the same persons?

PROMETHEUS, line 451, &c.

Prometheus signifies one *having foreknowledge*. Prometheus taught men what *Azazel* and the fallen angels combined to teach mankind, according to the Book of Enoch.—Compare line 485 with the Book of Enoch.

The punishment of Prometheus and Azazel was the same. The archangels charged Azazel before God, saying, ὅρας ὅσα ἐποίησεν Ἀζαήλ . . . ἐδίδαξε γὰρ τὰ μυστήρια, καὶ ἀπεκαλύψε τῷ αἰωνί τὰ ἐν οὐρανῷ: and to him Raphael was sent with this command—Πορευθῦ, Ῥαφαήλ, καὶ δῆσον τὸν Ἀζαήλ, χερσὶ καὶ ποσὶ συμποδίσον αὐτὸν, καὶ ἐμβάλλε αὐτὸν εἰς τὸ σκοτὸς, καὶ ἀνοίξον τὴν ἐρημὸν τὴν οὐσαν ἐν τῇ ἐρημῷ Δουδαήλ, καὶ ἐκεῖ πορευθεὶς βάλε αὐτὸν.—Grabii Spicilegium SS. Patrum, tom. i. p. 351, &c.

The FLOOD overwhelming Mount Caucasus, closes the dreadful drama of the antediluvian world.

Of Prometheus, Ovid says that mankind

Finxit in effigiem moderantūm cuncta Deorum.

Genesis iii. 4, 5.

THE BOOK OF ENOCH.

The most remarkable phenomenon of the state of the human mind in the present age, is the little interest which is felt when works of this kind are laid before the public for serious and impartial examination.

That this extraordinary apathy does not proceed from any defect in curiosity, industry, learning, and talent, is manifest from the eagerness, activity, and skill, with which the hieroglyphics of profane lands are sought and scrutinized. I can account for it in no other way, than by supposing that the credulity of former ages in all matters in which religion is concerned, has produced a re-action in the present age, in the form of scepticism, respecting every thing extraordinary, if it be but connected with religion: nevertheless, *Magna est veritas, et prævalebit.*—*Let God be true, and every man a liar.*

The testimony of Sir Isaac Newton to the prevailing spirit now manifested on the earth, is too remarkable to be here omitted. "Sir Isaac Newton had a very sagacious conjecture, that the overbearing spirit and persecuting power of the antichristian, which hath so long corrupted Christianity and enslaved the Christian world, must be put a stop to, and broken to pieces by the temporary prevalence of infidelity, for some time before primitive Christianity could be restored, which seems to be the very means which is now working in Europe. Possibly he might think that our Saviour's own words implied it, 'When the Son of man cometh, shall he find faith on the earth?' Luke xviii. 8; or, possibly, he might think no other way so likely to do it in human affairs: it being, I acknowledge, too sadly evident, that there is not at present religion enough in Christendom to put a stop to such antichristian tyranny and persecution on any genuine principles of Christianity." (Whiston on the Revelation, 1744, p. 321.)

I have thought it necessary to premise thus much *περί του αργοαυτου*, as being convinced that the present is the age of prejudice against investigations of evidence in extraordinary matters connected with revelation.

An inspired writer, St. Jude, has quoted a passage in the Book of Enoch:—"And Enoch also, the seventh from Adam, prophesied unto these, saying, Behold, the Lord cometh with ten thousand of his saints to execute judgment on all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed; and of all their hard speeches, which ungodly sinners have spoken against them."

On this passage, Dr. Laurence, the late Professor of Divinity in the University of Oxford, observed, "As it was never doubted, before the book was lost, that St. Jude really alluded to it, so, I apprehend, since it is recovered, it will scarcely again be questioned. From the preceding observations, therefore, it appears, that the Book of Enoch, now first published, contains precisely the same work as the Greek one of that title, known to the Fathers; that it was quoted by St. Jude; and that by the ancient church, perhaps by every church, ancient and modern, the Abyssinian alone excepted, it was always deemed apocryphal. By whom, and at what period, it was composed, are the next questions."—Dr. Laurence's Translation of the Book of Enoch, from the Ethiopic, Prelim. Dissert. p. xix.

To this eminent divine, indeed, we are indebted for the Book of Enoch, and for demonstration, that the same is the book which St. Jude quoted; but, alas!

O cœcas hominum mentes, confinia veri
Qui semel attigerint, hærent, finemque sub ipsum
Attonitis similes opera imperfecta relinquunt.

J. H. BROWNE.

In this investigation, first, Dr. L. shows that the book was originally written in Hebrew, and that it was well-known to the Cabalists. He then *presumes*, without further examination, that it was the composition of some unknown Jew, under the borrowed name of Enoch. Next, he observes, that since it was never admitted into the canon of Scripture, it must have been written after the canon of Scripture was completed. Next, he argues, that it was written after the *captivity of Babylon*; for the very expressions, as well as the descriptive ideas of Daniel, are adopted by it, in the representation of the Ancient of Days coming to judgment with the Son of man.

His next observation is, that there exists internal evidence to the same purport: for, from the 83d to the 90th chapter, an allegorical narrative of the leading events recorded in sacred history is given too obvious in the outline to be misapprehended. This narrative, he adds, comes down to Herod, and therefore the book seems to have been written in the days of Herod.

In confirmation, he adds, that "the chiefs of the East among the Parthians and Medes" are mentioned; as also, that the invasion of Judea by the Parthians, in the year B. C. 40, seems to be alluded to. Further, he notes, that from the length of the day which Enoch speaks of, he must have resided as far north

as the northern districts of the Caspian or Euxine Sea ; probably between the upper parts of both these seas. Dr. Laurence here seems to point at the vicinity of Mount Caucasus.

I believe I have fairly stated the sum and substance of all that Dr. Laurence has to say against Enoch having been the author of the book.

To these objections I reply, that the Cabalists may as fairly be asserted to have borrowed from Enoch, as that the author of this book borrowed from the Cabalists : that the circumstance that the book was never admitted into the canon of Scripture, does not prove that it was not written by Enoch. The epistle of Barnabas was, without doubt, written by Barnabas, but was not judged proper for admission into the canon of Scripture. Its purpose may have been for the main completed before the flood, when it was written ; or, for other reasons, it may not have harmonized with the postdiluvian Scriptures. We have no reason to think that the canonical Scriptures were the only inspired books that ever existed in Old Testament times : Jeremiah, for instance, took a roll, and gave it to Baruch, who wrote therein, from the mouth of Jeremiah, all the words of the book which Jehoiakim, king of Judah, had burnt in the fire ; and there were added besides unto them many like words. Jerem. xxxvi. 32.

A book may therefore be inspired, and yet not canonical.

Again, Why should it be assumed that the author borrowed from Daniel, rather than that Daniel borrowed from the author ?

Again, Why should it be argued, that because the author allegorically narrated the history of the Jews until the time of Herod, he lived after the history which he narrated was completed ? He might as well have argued, that the book is not yet written, because it speaks of an event equally certain ; viz. the coming of the Lord with ten thousand of his saints. The author is declared by St. Jude to have been a prophet, and why may not all this allegorical narration have been prophetic ?

Again, Why may not the Parthians and Medes, and the invasion of Judea, have been *prophetically foretold*, as well as the events of Jewish history ? Prophets often use the past time for the future, as is well observed by Joseph Mede, and understood by all commentators on prophecy. Besides, the name *Parthians* is probably derived from פרת, the Euphrates, and they may have been well known before the flood.

Neither is it at all likely that a writer, whom Dr. Laurence has placed to the north of the Euxine, should have been acquainted with the history of the holy people up to his own

time, which that the author of this book well knew, is admitted by Dr. Laurence.

And I am by no means satisfied with Dr. Laurence's answer to Dr. Grabe, who conjectured that the Book of Enoch was quoted by ancient writers long before the time unto which the narrative of the book is admitted to have brought down the history of the Jews. "For," says Mr. Jackson, "the Arabian, Syrian, Chaldean, Jewish, and Egyptian writers related, that the first Hermes, called by them Adris or Idris, lived before the flood, and was Enoch." He adds, "that this book is certainly older than the Christian era, and probably near as old, if not older, than the Septuagint version itself, and is referred to by Eupolemus and the Apostle Jude and St. Peter."—Jackson's Chronology, i. 59.

I must put in a caveat therefore against Dr. Laurence's decision of this question—whether the Book of Enoch was quoted before the time of Herod. Mr. Jackson, a chronologer of the highest authority, asserts the contrary to Dr. Laurence; and adds, that the chronology of the Book of Enoch is confirmed by all ancient accounts of antediluvian times. And let it be remembered, that Dr. Laurence admits that the author of the book undoubtedly narrates the history of the Jews until the time of Herod. If, therefore, it can ever be proved to perfect satisfaction that the book existed before the time at which Dr. Laurence supposes it to have been composed, then, on the confession of Dr. Laurence himself, it is established in its prophetic character as having been unequivocally fulfilled.

But, as Professor Michaelis justly observes, an author who assumes the prophetic character, establishes the inspiration of his book, if it can be shown that his prophecies have really been accomplished.

The inquirer, then, who would do justice to the question, whether Dr. Laurence be right or not in asserting that the Book of Enoch was not quoted before the time of Herod, will carefully compare what Mr. Jackson, in his Chronology, brings forward on the other side, and also what Dr. Grabe states in his *Spicilegium SS. Patrum*, Vol. i. p. 344, &c.

St. Augustine is a witness for the great antiquity of the Book of Enoch:—"Quid Enoch septimus ab Adam? nonne etiam in canonica epistola Apostoli Judæ prophetasse prædicatur? Quorum scripta, ut apud Judæos, et apud nos in auctoritate ut non essent, nimia fecit antiquitas." St. Augustine then makes a very proper distinction between canonical and uncanoni-

cal books. The Scripture, he observes, often refers us for proof of facts to other chronicles, written even by acknowledged prophets :—"Nec tamen inveniuntur in canone, quem populus Dei recepit. Cujus rei, fateor, causa me latet, nisi quod ego existimo etiam ipsas quibus ea, quæ in auctoritate religionis esse deberent, Sanctus utique Spiritus revelabat, alia sicut homines diligentia, alia sicut prophetas inspiratione divina scribere potuisse."—Augustinus de Civitate Dei, xviii. 38.

This testimony of St. Augustine may perhaps serve to neutralise such slender evidence which has as yet been collected in proof that the Book of Enoch was not admitted into the canon on account of its *novelty*; St. Augustine expressly asserting, that it had always been rejected by the Jews on account of its *antiquity*. Unquestionably, until a more thorough investigation of the ancient authors who have mentioned Enoch be impartially made, the question of reference to him as an author ought to be omitted as premature and unfair.

Having stated Dr. Laurence's exceptions against the admission that the Book of Enoch so called, and which he translated from the Ethiopic, is the real work of Enoch,—I shall endeavor to show what process of criticism only could invalidate St. Jude's assertion, that Enoch was the author of this very book : for be it remembered, Dr. Laurence himself admits that the book which he translated, is the very book which St. Jude quoted, as written by a true prophet, viz. Enoch.

First, it would be necessary to prove that St. Jude's Epistle is not an inspired composition; the contrary to which has been clearly proved by Dr. Macknight, in his preface to St. Jude. As for those who reject the testimony of St. Jude, because, without having duly examined for themselves, they doubt whether it be inspired or not, and, plead that the learned differ on the point; who neither abide by the decision of the church, nor fairly and fully examine for themselves : all such persons, I do not hesitate to pronounce, as far as this question is concerned, *sceptics* and *infidels*; and I would merely remind them of that solemn admonition with which the volume of Scripture closes, "If any man shall take away from the words of the book of this prophecy, God shall take away his part from the book of life, and out of the holy city, and from the things which are written in this book." Revel. xxii. 19.

Those who admit the inspiration of the Epistle of St. Jude, are those only to whom I now address the following considerations. St. Jude then, it is admitted, has quoted a prophecy from

the writings of Enoch, expressly named and demonstratively cited, for our admonition, on whom the ends of the world are come. What shall we say to these things? Shall we go with the current of an unbelieving age, and say, as in effect all they do who slight any part of Revelation,—*All Scripture is not profitable—All Scripture is not necessary, that the man of God be thoroughly furnished unto all good works!!!*

Hear then the Apostle Jude himself prefacing his quotation from Enoch, by telling you, that so much of Scripture as is necessary for the *common salvation*, that is, for the salvation of all and every man alike, by faith which is in Christ Jesus, from which *children* themselves are not excepted,—is not all that is required of *men of God*, that they may be thoroughly furnished unto *all good works*:—

“Beloved,” saith the brother of our Lord and Master, “when I gave all diligence to write to you concerning the common salvation, I had necessity to write to you, exhorting you to strive likewise to the utmost for the faith once for all delivered to the holy.”—Ver. 3.

How indeed many, otherwise pious and exemplary characters, can reconcile to themselves indifference to the doctrines of the primitive church here insisted on, I cannot understand. But let them be assured, that such indifference is the first step to apostacy; and that the transition is easy and natural, from the rejecting of the standard of that which was in the beginning, to falling from the communion which is with God the Father, and with his ungenerated Son, Jesus Christ: the progress too is easy from contempt of the Fathers to separation from the ground and pillar of the faith, when once the bond of the Spirit hath been broken. The advancement, likewise, is equally natural to the assumption of the shepherd’s office, each over himself; and to the usurpation of the pastor’s office, by any or all of the congregation, according to the usurpation of Korah.

Neither is this the utmost limit which will satisfy Satan; the mysteries of religion (*ὅσα μὲν οὐκ οἶδασι*) will presently be reviled by those who are incompetent to defend them, but who have undertaken to administer the Word of God. Their maxim inevitably must be,

Omne ignotum pro inutili.

Yet in this delusion, at this moment, are many persons who, in other respects, are really Reformers, and not Revolutionists. As *Reformers*, they demand the everlasting Gospel, and with

good reason protest against modern innovations in the faith, and the partial statements of the whole counsel of God. As *Reformers* in the Church of England, they expose all those fashionable systems of divinity, which have by degrees explained away the plain, obvious, and literal meaning of the 39 articles, till there remains as faint a resemblance to the Bible and to the doctrine of the first reformers, as there is between a modern exposition of the doctrine of Baptism and Bishop Jewel. Let not then those that occasion offence judge those who take it; but let every man prove his own work by the Bible, the whole Bible, and nothing but the Bible.

And let not those who take offence, however justly, when they are told that the Church of England holds such or such doctrines respecting any particular points, judge of the real doctrines of the church by modern divines. The mode in which we are to judge of the real sentiments of a church, and of those who *now* adhere to it, are thus excellently stated by Peter Jurieu, in the year 1688 :—

“However, far be it from us to impute the particular errors and fancies of *some few* to any of the Protestant churches to which they join themselves. We know of no church in the west, except the Church of Rome, that doth not discern the papacy to be the antichristianism that is prophetically described in the New Testament. Therefore, let it not be said, that such or such a church is of this opinion; for the sentiments of a few particular men, here and there, are not the sentiments of the church in which they live: we must seek for these in their confessions of faith and annotations of the Bible, authorised by the laws. We need but consult the English Bible, printed by the order and approbation of Queen Elizabeth, with the unanimous consent of the English Church.”—Peter Jurieu’s *Continuation of his work on Prophecy*, p. 280.

That the laity may judge whether the Gospel be preached to them or not; that they are commanded to examine for themselves, and decide whether it be preached unto them; and that after they have endeavored, in case of need, all friendly and private admonition to the preachers set over them, they may and ought to turn away from unfaithful preachers;—is most certain, if we believe the first chapter of St. Paul’s Epistle to the Galatians. But even after this is done, it is equally certain that they should instantly return to the church, whenever the preaching of the *everlasting* Gospel returns to it. O! how much good might have been done by dissenters, had they simply aimed at reformation in the church, according to the Scriptures, instead of read-

ing the body of Christ, the ground and pillar of the faith:—for there is one Lord, one faith, one baptism. Had they proceeded in this manner, they had been Reformers and not Revolutionists, edifiers and not levellers, maintainers of the entire word and counsel of God, and not depreciators of any part of that volume, the whole of which is given by inspiration of God, and is profitable. (See Rogers on the Visible and Invisible Church of Christ, and Bishop Horsley's Charges, in evidence of the foregoing remarks.)

I would conclude then these last admonitions, in the words of St. Paul, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion of falling, in his brother's way."—Rom. xiv. 13.

But if we will not prove our doctrine by the Bible, the whole Bible, and nothing but the Bible; or if, on the other hand, we will separate from the established church, without using all means previously for reform in any individuals who give offence; and if afterwards we will not propose a return to the established church when it may be done: if, in a word, we will provoke on one hand, and on the other study and promote revolution;—it is time that we should be warned by Enoch of the perils of the last days, the hour of trial, which cometh on the whole world to try them that dwell on the earth. The last state of the Papal apostacy, the hour of trouble, such as there never was since there was a nation, must come; how soon, no one can tell. But come it has in *sample*, by the late revolution in France; and he who would thoroughly understand the horrible nature of the *ὁ ανωμας*, the complete rebel against all *authority* human and divine, need only look around. He will find evidence for the fulfilment of prophecy, and for the verification of the Book of Enoch: viz. that there are certain men crept in unawares who were *fore-written* to this condemnation; ungodly men, turning the grace of God into lasciviousness, and renouncing the only Master and Lord of us, Jesus Christ; who despise lordship, and speak evil of dignities, and of the things which they understand not. These are the raging waves of the sea foaming out their own shame; the very waves of that antitypical *flood*, which is predicted so often as the end of this present dispensation, as by Enoch, the seventh from Adam, and many other prophets. *Waters* signify kindreds, tongues, nations, and peoples; and the rising of the waters signifies, the insurrection of the people, as in the days of Korah, when they cried out that the whole congregation is *holy*.

Accordingly, we read in the Apocalypse, that Satan, being cast down by the Christian kingdom, pours forth a flood to overwhelm the kingdom of God. In the first intention, the types combined are the flood of Noah and the insurrection of Korah; but the consummation is still future. The Book of Enoch may easily be found in the 12th chap. of the Revelation, and the 2d Epistle of St. Peter, and in all prophecy relating to the LAST DAYS of the latter times. Any one who will compare 1 Peter, iii. 19, and 2 Peter throughout, with St. Jude, will discover that St. Peter applied the Book of Enoch more than St. Jude has done. Here then are three witnesses for the truth of the Book of Enoch, St. John, St. Peter, and St. Jude: and let the scoffer know that the more he scoffs, the more he despises dominion, the more he speaks evil of dignities, the more railing accusations he brings, the more he exposes his ignorance by blaspheming the mysteries of religion—the more he will verify the words of prophecy, that there should be mockers in the last days, who should walk after their own lusts. But ye, beloved! edifying yourselves on the foundation of your most sanctifying faith, for once and all delivered as the ground and pillar of the faith, hold fast that which you have received from the mouth of Christ, from the testimony of the apostles, from the primitive church, which conquered by the blood of the Lamb, and by the word of their testimony; and lastly, from the fathers of the English church,—the gold tried in the refiner's fire at the Reformation,—receive the testimony and type of Enoch, unless you choose to come under the condemnation of those who take from the words of the book of life. An inspired apostle hath testified (and who shall annul his word?) that Enoch also, the seventh from Adam, prophesied for your edification.

To do justice to the evidence of St. Jude, for the authenticity of the Book of Enoch, we should carefully compare all that St. Jude reveals concerning the antediluvian world with the entire Book of Enoch, and then compare both with every part of Scripture which relates to the same times, and particularly with those places which compare the judgments coming on the earth with that flood of water by which the earth and heavens that were of old perished.

I feel assured that if such an examination were instituted, the authenticity of the Book of Enoch would be demonstrated to every impartial and attentive examiner; and perhaps it would appear that too much of our prejudice against the contents of the book arises from either not considering that the world of which Enoch speaks, may, and probably was, *subjected to*

angels; (Hebrews ii. 5.) or from neglect to compare every passage in Enoch which coincides with Scripture with the place with which it coincides, in order to judge respecting the priority, the agreement, the references, the confirmation of both. Compare, for instance, Genesis v. 29. with Enoch x. 23, &c. and Rev. xii. 4. with Enoch xxi. 3. and Luke xvi. 26. with Enoch xxii. 10. and Matt. v. 8. with Enoch xxxviii. 4. and Rev. iv. 6. with Enoch xl. 9: or it may arise from pure scepticism, and determination to decide, *a priori*, that no evidence can be admitted in proof that the history of the fallen angels, as recorded in the Book of Enoch, can be either true or consistent with a belief of the divine wisdom.

Such a mode of reasoning, *a priori*, concerning what revelation *ought to teach*, will unquestionably condemn the Book of Enoch as severely as the Book of Enoch condemns those who reason after this manner.

Whether I may add the testimony of Æschylus to that of Enoch respecting the antediluvian world, I must leave to better judges to decide. If this be permitted, I would observe that our Lord himself plainly alludes to the flood by the same word which Æschylus uses for it.—Compare Luke xxi. 26. with Æschylus 1116.

Et ratio potius quam res persuadeat ipsa
Concidere horrisono posse omnia victa fragore.

To sum up all, I assert that the Book of Enoch has not been fairly and fully examined; and that there is, to say the least, sufficient reason to examine its claims with fairness and fulness. Our law condemneth no one unheard.

P.S. For evidence for the fulfilling of the prophecies in the present age of *contempt of authority*, see Fleming on the Fourth Vial on the Sun, or Titan; Dr. Samuel Johnson on the Prophecies, particularly on the Church of Laodicea, the age of the usurpation of the Laity; and Professor Robison on Secret Societies.

J. M. B.

NOTICE OF

TAXATIO PAPALIS; being an Account of the Tax-Books of the United Church and Court of Modern Rome; or, of the *Taxæ Cancellariæ Apostolicæ*, and *Taxæ Sacræ Pœnitentiariæ Apostolicæ*. By EMANCIPATUS, 1825. Rivingtons, 2s. 6d.

IN literary researches, provided the subject possess intrinsic importance,—in proportion to that importance, hardly any effort is more useful and acceptable, if successful, than that of rectifying the mistakes, and of unravelling the embarrassments, into which writers, especially if they be writers of eminence, have fallen. Scarcely any work exists, in which this is more palpably and unaccountably the fact, than in that which is indicated above, and of which the existing accounts, previously to the appearance of this pamphlet, were distinguished, hardly more by the information they conveyed, than by their deficiency and tendency to mislead. Even the acute and accurate Bayle, whose critical discrimination has seldom found an equal, in his account of these extraordinary and interesting productions, under the names of those who gave re-impressions of them, Du Pinet, Banek, and Tuppius,—has introduced such a chaos of contradiction and confusion into his conjectures, that no consistent notion can be collected even of his own opinion on the subject. Something to this amount is observed in the work proposed for examination; but the charge is confirmed *ex abundanti* by reference to the articles. This giant in literature of this class, has, as might be expected, misled most, or indeed all, of his followers. These are principally the successive editors of one form of the *Taxæ*. It does not appear that the author was acquainted with the discussion on the subject, which occupies the whole of one of the *Lettres* (the xxvith) *Historiques et Dogmatiques sur les Jubilés, &c. par Charles Chais*: and which, for the state of knowledge at the time, 1751, is respectably correct. But the writer who threw a blaze of light at once on the darkness enveloping the mysterious volumes under consideration, is the minute and laborious Marchand, in his *Dict. Hist.* under the word *Taxæ*, in 1759. He had the means, and he took the right method, of elucidating the subject by a particular enumeration, and some occasional description of all the then known copies of the *Taxæ*. His list was pretty extended, and his criticisms generally accurate: but he suffered himself to be bewildered by the notion of an entire and an abridged edition of this document, and on this hypothesis attempted to account for the variations observable in the contents of different copies. The present work

appears to have settled this point in the only legitimate way, by a particular examination and comparison of the actual contents of the *Taxæ*; and to have shown, if not to demonstration, which the subject will hardly admit; yet to reasonable satisfaction,—that the whole of the printed editions belong to two classes, one of which is derived from the copy appended to the *Centum Gravamina*, presented at the diet of Nuremberg in 1522, and copied by Musculus into his *Loci Communes*, and from him by the French editors: the other class is by far the most authentic and valuable, and is divided into four distinct parts, which by their title-pages purport to have been printed at Rome, by the printer of the Apostolic Chamber, from the year 1471, the date of the first known edition; separately for the most part, as it should appear, and perhaps not collectively until the celebrated edition at Paris in 1520.

A slight inspection of this work, accompanied by a comparison with any other on the same subject, will discover, that there is no where else extant so complete an enumeration and description of the volumes inquired into. And it may be observed in recommendation of their rarity and consequent value (although their rarity certainly does not constitute their only or chief value), that most of the early editions are known only by copies, actually, or nearly, unique. The author might (and possibly with benefit to his general argument, at least to its more perfect elucidation) have made more copious extracts from the documents to which he has in general very briefly adverted. There might have been added from Muratori's *Antiq. Ital. Med. Ævi*, tom. v. col. 741. the following very liberal remark, as proceeding from an undoubted Roman Catholic:—"Quare, ex quo Canones Pœnitentiales in Occidente prodierunt, et in vecta fuit forma ejusmodi Redemptionis,—multis, ne dicam plerisque, e clero via lata aperta est ad suum sibi commodum procurandum, non minus quam alienum." Indeed, the more devout individuals of that communion have as deeply deplored the abuses which have insinuated into their church by such means, and have as strongly reprobated the books which seem to countenance them, as many Protestants would feel and express of either affection. Marchand himself has adduced from the answer of Dom Gabriel Gerberon to Jurieu, the following passage: "*Que ces vieilles Taxes du vieux Livre de la Chancellerie de Rome, non seulement ne sont de nulle autorité dans l'Eglise, mais quelle les a toujours eu en horreur,*" &c. The late Vicar Apostolic of the Midland District, the well-known and learned bishop of Castabala, Dr. Milner; and Mr. C. Butler, almost equally well known,—have attempted an explanation of the *Taxæ*, from which the books considered in the *Taxatio Papalis* derive their name, by representing them as fees of office: and certainly any explanation coming from such quarters, whether ultimately satisfactory or not, is deserving of attention.

Had the author thought proper to enter into the subject of the Court, from whence the books which he inquires into originated, he might have obtained some light and assistance from a work, *De S. R. Ecclesiæ Vicecancellario, illiusque munere, &c. Peculiaris Enarratio Joannis Ciampini, &c. Romæ, 1697, in 4to.* The most important part of the information contained in it is derived from an earlier work on the same subject by Gomesius, who informs the reader, that the first dignity after the Pope is the Vice-chancellor; the next, the President of the Apostolic Chamber; the third, the Chief Penitentiary.

In the body of the work is contained a rather copious extract from a very curious manuscript, comprehending several forms of the Taxæ, in the British Museum. It consists of two volumes written on vellum, with every appearance, as the author affirms, of genuineness and coeval antiquity—that is, of the former part of the sixteenth century. There is likewise an Appendix, containing an entire section, being the first of two, into which the Fourth Part is divided of the Parisian edition of 1520: it exhibits about four folios of the original; and they are marked in the margin.

Nov. 23, 1826.

PHILO.

CONFESSION OF FAITH OF CYRILLUS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

I TAKE the liberty of sending you some information relative to the valuable Confession of Faith of Cyrillus, which you have placed at the head of your last number. I have an edition, the first with the Greek: the first part of the title is in Greek, the translation of which is subjoined:—*Cyrilli Patriarchæ Constantinopolitani Confessio Christianæ Fidei. Genevæ: Excudebat Johannes de Tournes, anno M.DCXXXIII, in 4to.* In a Latin preface by the Editors, the reader is informed, that a Latin copy was obtained by the Dutch ambassador at the Porte from the Patriarch, and printed three years before; that much calumny and persecution was the consequence to all parties, but that the dignified Confessor stood firm; that a Greek translation was made and furnished by him, fortified by Scriptural authorities, and enriched with the addition of certain questions, which the ambassador desired to be made public,

sending the *autograph* of the author, as a monument of the honorable act, to be inspected by all whose interest in the true faith should incline them so to do. Dated *Genevæ, Kal. April. M.DC.XXXIII.* This edition contains both the Greek and the Latin, article by article, and in the Greek accurately corresponds with your reprint.

Nov. 23, 1826.

PHILO.

NOTICE OF

GREEK EXERCISES; or, an Introduction to GREEK COMPOSITION; so arranged as to lead the Student from the ELEMENTS OF GRAMMAR to the higher parts of SYNTAX. In this work the Greek of the words is not appended to the text, but referred to an Index at the end. By the REV. F. VALPY, M.A. Trin. Coll. Camb., and one of the Under Masters of Reading School.

THE following extract from the Preface of this useful work will put our readers in full possession of the design of the author :

“The Reader may be inclined to ask two questions : What is the use of *Greek Composition*? and, What is the use of a new work introductory to it?

“It is granted that many of the apologies for Latin composition are not applicable to Greek composition. But whoever considers how much Latin composition familiarises the student with the Latin language; how it insensibly gives him a command over the signification of Latin words, and over the structure of Latin phraseology; how it enables him to read the Roman writers with more ease, accuracy, and pleasure; will be satisfied that the same results with respect to the Greek language may be expected to follow from composing in Greek. So that the question of the propriety of Greek composition in general, almost rests on another, whether the Greek language is worth learning at all.

“Then, as to the present work in particular, its *leading fea-*
VOL. XXXIV. Cl. II. NO. LXVIII. X

ture, in which it varies from all others which the author has seen, is that the Greek renderings of the English words are not placed by the side of or under them, but are transferred to an Index at the end of the work. The disadvantage to the memory and progress of the student in the common system is too obvious to need exposure. It is singular that a method, which is so rarely found in works on Latin composition, should have been so generally adopted in those on Greek. It has, however, been found necessary to put down in the text the Greek of particular words or constructions; which is a liberty taken and granted in all works of a like description on Latin composition; and is more necessary in those on Greek, on account of the varieties of forms under which it often happens that the same Greek word exhibits itself; as well as on account of the variety of Greek words which often express one English word.

“But this is not the only point in which this work makes pretensions to superiority. Great pains have been taken to discover the radical meanings of the Prepositions, and to deduce from them those various and sometimes opposite significations which are usually set down without order or connexion; to the disgrace of a language which of all others is the most connected and harmonious.

“The Syntax also has been carefully attended to. It will be no slight recommendation to this work that its rules and examples on Syntax have been for the most part taken from the admirable Grammars of Matthiæ and Valpy. Care has been taken throughout the Syntax to explain, where it was necessary, the reasons of the deviations from the plain and proper usages of speech. The writer flatters himself that, amongst other constructions, those of *φθάνω*, *λανθάνω*, and *τυγχάνω*, are satisfactorily accounted for.

“The government of the Conjunctions has not been here directly treated of. To have done justice to this part of Syntax, it would have been necessary to have abridged what is already an abridgment of the work of Hoogeveen on this subject. As the writer could not promise himself to accomplish this in a satisfactory manner, he refers the reader to the Abridgment of Hoogeveen's work. As the passages adduced in it are translated, it will be easy for him to re-translate them into the original. Nevertheless, the reader will meet in the course of the present work with numerous sentences involving the conjunctions; and he will find them sufficient to make him pretty well acquainted with their construction.”

The examples on *ἀπὸ* will enable our readers to judge how

far the author's expectations in regard to the prepositions are realised :

'Από,

Radical meaning, From, so as to proceed from.

Genitive. An ox from Pieria.

He leapt^{plup pass} from his horses to-the-ground (χαμᾶζε).

Forty stadia^{gen} from the sea^{gen}. (*In this passage "from" is to be placed, not before "sea," but before "stadia."*)

To fight on-horse-back (*Say, from horses*).

To have done dinner. (*Say, Γενέσθαι from dinner*).

The third day^{dat} after the sea-fight.

How have I received^{a 1 m} (εἰσδέχομαι, ξομαι) you differently from my hopes.

You will be more removed from my (*Say, to me*) good will (θυμός). (*That is, you will be more an object of dislike to me.*)

Far from the mark.

To drink beginning-with (ἀπὸ) the day.

The Stoics. (*Say, The^{pl} from the porch.*)

On the mother's side. (*Say, Τὰ from the mother.*)

He killed (πέφνεν) them by a silver bow (βιός).

Round as by a turner's-wheel.

I admired^{impf} Hermogenes^{art} on-account-of his (*Say, the*) philosophy.

To live (ζάω) on plunder.

Your opinion. (*Say, The^{neut} from you.*)

Envy proceeding from the chief men.

From a love of justice.

From no crafty intention.

Openly. (*Say, "From the open," in the neuter.*)

Having-their-own-laws according-to the alliance.

To be appointed archons^{acc} by-means-of (ἀπὸ) beans.

A constitution in which the governors are chosen according-to their circumstances.

The fear caused by the enemy (πολέμιοι, ων).

They say (φημι) that these women were stoned^{a 1} (καταλείω, σω) by the men-of-the-adverse-party. (*Omit "that;" &c.*)

We think the following illustrations and examples on a difficult construction in Syntax will present no bad specimen of that part of the work which relates to Syntax in general :

Εἶναι is frequently used where it is thought to be redundant ; especially with ἐκών. Thus in Thucydides: Τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῳ ἐκὼν Εἶναι ποιήσομαι. Here ὥς, ὥστε, may be understood : " I shall not engage in the bay, (so at least as) to be willing (to do so)."

They will not do this, so at least as to be willing.

From-whence (ὅθεν) the spirit (ψυχή) does not retire (ἀπολείπομαι) so as at least to be willing to do so.

They would undergo (*opt. of ὑπομένω with ἅν*) the-whole (*Say, whole the*) danger, and so too as to be willing.

This-Cadmus (*Say, The Cadmus this*) went^{a 2} (οἶχομαι) to (ἐς) Sicily of-his-own-accord (ἐκὼν τε εἶναι: i. e., *under the circumstances that he was willing*) and no-danger-having-come-upon-him (δεινοῦ ἐπιόντος οὐδέως), but solely from-a-feeling-of (ἀπὸ) justice.

Εἶναι is thought redundant in other cases: But that εἶναι should be put in merely 'elegantiae causâ' is not to be supposed. At all events, there must have been an original reason for its insertion, which might afterwards have not been always adverted to by the writer:

They advised-them-not (οὐκ ἔων) to prepare a naval-battle, but that the-whole-matter (τὸ ὅλον) was this,¹ not-even to raise-against them their hands, but, having left^{a 2} (ἐκλείπω) the Attic territory, to colonise (οἰκίῳ) some other.

As-far-at-least-as-regarded-him (τό γε ἐπ' ἐκείνῳ εἶναι), you were saved^{a 1}. (*That is, περὶ τὸ εἶναι ἐπ' ἐκείνῳ.*)

As-far-as-these-were-concerned (τὸ ἐπὶ τούτοις εἶναι), you^{pl} were placed^{pl} in the most terrible dangers. (*Reiske, says Reize, here improperly supplies κατὰ or διὰ. Yet something of the kind must be supplied.*)

To-day-at-least... (Τὸ μὲν τήμερον εἶναι.)

With-respect-to-this. (Κατὰ τοῦτο εἶναι.)

With-respect-to-you-at-least. (Σέ γ' εἶναι.)

The plan of placing the Greek at the end is so clearly useful, that that alone in our judgment would be sufficient to recommend this little volume to the peculiar attention and encouragement of the public. But the care which Mr. Valpy has paid to the prepositions and the Syntax, the effect with which he has unravelled many difficult constructions, and the important assistance he has derived from the learned Grammarians he has so justly praised in the Preface, entitle this book to the decided patronage of those who are in the habit of instructing youth in Greek. All that we have to add is an humble piece of advice to the author, which, if followed, would render his work almost perfect—that he would incorporate in a second edition some few peculiar constructions which he seems to have overlooked in the pages of Matthiæ.

¹ Schweighæuser translates it: 'Qui, apparatus navalis pugnae dissuadentes, summam rei in eo verti contendebant, ut ne,' &c.

PROLOGUE

TO THE *EUNUCH* OF TERENCE,

PERFORMED AT WESTMINSTER SCHOOL, DEC. 1826.

SOLENNI quum festo absit studiisque suorum
 Quem colit ante alios nostra Thalia ducem ;
 Nullisne auspiciis, pietatem præter et æquum,
 Scena ideo cuiquam hac nocte videtur agi ?
 Immo absens, nostrum præsens tutela laborem,
 Et noto solitum spectat amore locum.
 Esto ingens desiderium—at nil lugubre, nostra
 Lævo aut contristans omine, corda quatit.
 Illo dum grates urbs læta superstite reddat,
 Salvo atque incolumi nos caruisse parum est.
 Nostis enim ut trepidi nuper communia cives,
 Tanquam in præcipiti tempore, vota darent.
 Par nobis studium ac patriæ est : unaque dolere,
 Una, quicquid erit, dicimus usque pati.
 Quin proprium id fidos tetigit magis : Illius unquam
 Nos esse immemores mater Eliza sinat,
 Quo pridem domus hæc consueto læta superbit.
 Hospite—per quem nos publica cura sumus ;
 Quem facilem potuit toties repetita morari,
 Hic nihil ornatus scena vel artis habens ?
 Omnibus ille adeo facilis prodesse, benignam
 Seria res, sive hæc ludicra poscat, opem.
 Quin instat jam nunc operi, et sibi parcere nescit,
 (Dum festinanti vix bene firma salus)
 Quod felix faustumque ! diu hoc custode feratur
 Bello clara foris Anglia, clara domi.
 Macte esto ! meliorque huc olim sæpe reducat,
 Incolumem ad nostros, quæ vacat, hora Lares.

EPILOGUE.

(*Gnatho from Thais's house, solus*).

Mirum illud forsân, cœnam liquisse receptum
 Me modo, amicorum et deseruisse gregem.

Haud ita consueram—sed fretus nomine vestro

Atque patrociniò dicere pauca—(*Chæ. within*) Gnatho!

Heus Gnatho! an evasit? certe non hinc procul, atque

Hercle illum (*coming out with Phæ.*) inveniam mox ubicun-
que siet.

Hei bone vir! quænam hæc nova fabula? tene sodales

Istos et lautas linquere posse dapes?

G. Desine—non sum qualis eram, Parasitus; honesta

Conditio inventa est aucupiumque novum.

C. Credo—si ventri possis indicere bellum:

Sed qualis tandem vita futura tibi est?

P. Confidens linguæ sane ut consueveris.—G. Immo,

Confidens linguis—ars Polyglottiaca est,

Et Polyglottus ego ἀνθρώποις μέρόπεσσι Professor.

C. Unus tot linguas tam variasque tenes?

Ventriloquum at certe credo—comprehendere tantum

Isto pars alia in corpore nulla potest.

G. Crede, viam inveni, qua viginti prope linguas

Mensas intra bis quinque docere queam.

C. An non hic sapientum octavus?—G. Grammaticæ omnes

Jam valeant! valeat Lexicon omne! P. Papæ!

G. Stultus eras, Busbei! testis tua Musa laborans

Quo tandem evadat tardum hominum ingenium!

P. Tardum hominum ingenium! non si tu ruperis, illi

Par eris. C. At, quæso, qua ratione potes

Tam mira?—G. Argentum in primis numeretur, et inde

Quis prudens dubitet quin cito proficiat?

C. “Es in præsentî perfectum format”—an istæc

Regula grammaticæ, dic, tibi displiceat?

G. Ah rogitare! mihi remove incommoda curæ est,

Nostro et tironi quicquid obesse solet:

C. Et prodesse—G. Etenim studiosæ versio in usum

Nostra juventutis—P. Versio! an illa palam?

Inque manus tradis, quam omnes odere magistri,

Et pro flagitio et crimine semper habent?

Ludis me.—G. Quidni? nam verbum reddere verbo

Curavi; res huc denique tota redit:

Cujusque apparet vocis socialiter infra

Vis scripta, atque oculos indubitata ferit.

Vix tibi credibile est, quot momento unius horæ

Percurrat versus, atque etiam capita.

Fit doctus, nil tale putans: cedo, discere linguam

Quî tandem possis planius aut citius?

- C. Aut levius—G. Quot sunt linguæ tot denique claves.
 C. Monstrum Grammaticum claviger inde domas?
 G. Nec vocum latebras, graveolentia Lexica, noster
 Hac, illac, porro versa retroque, terit.
 Quin digitis tandem et foliis simul otia feci:
 Præsto sum Gradus et Lexicon ipse meis!
 C. Quam sane hic dignus scapulas qui perdat! at, oro,
 Grammaticam omnino sic abolere cupis?
 G. Primum verba tene—sese mox abdita menti
 Grammatices vis ac spiritus insinuant
 Hoc melius—Vitæ quid habent compendia in usum?
 Dic, verbi mediî quid Paradigma juvat?
 Litera vel callere characteristicæ quæ sit?
 Syllabicum augmentum, Tempo-que-rale sequi?
 Miles siquis erit recto instruat ille cohortes
 Ordine—Syntaxis convenit ista magis.
 Vectus equo, agrorum hoc melius tu scandere claustrum,
 Sive sit Hexametrum Pentametrumve, potes?
 Vocis et ipse suæ rationem rite Senator
 Reddiderit, cum jam septimus annus eat.
 Hæc fiunt sine Grammatica—tandem ista relicta
 Barbaries Clero sit Criticisque meris.
 Jam satis—ars oculis subjecta fidelibus ipsa est.
 P. Pace tua hæc contra dicere pauca velim.
 Crede mihi, haud multi est ratio hæc angusta docendi,
 Nec statuissè meræ linguæ elementa satis:
 Usque fugax partum minimo quodcunque labore,
 Festinatum adeo mens vaga fallit opus.
 Ne docto ætatem pigeat tribuisse Maroni,
 Quodque annum usque terat Mæonides decimum;
 Inter discendum fuerit modo quæque facultas
 Rite intenta animi, neu resoluta ruat.
 Qui præceptoris summo vult munere fungi,
 Indolis excipiat spes vigil ingenuæ,
 Erudiat mentem, foveat virtutis amorem,
 Ut puer ipse suû possit habere modum.
 Vos testor! si quos unquam—vos testor! Eliza
 Quos fama illustres nutriit alma sinu.
 FLOREAT ergo antiqua domus! pia corda, vovete!
 FLOREAT, et reddant atria læta sonum.

ROSE'S ANCIENT GREEK INSCRIPTIONS.

No. III.—[*Concluded from No. LXVII.*]

IN our last Number we finished our remarks on the first class of Mr. Rose's Inscriptions; and although we could not exhibit them in that satisfactory and antique costume which the fac-simile presents, yet we trust that enough was done to give our readers some idea of these very interesting monuments. It was our intention to have proceeded regularly forward, in this present number, to the second class: but we are induced to alter this arrangement, and to pass over the intermediate classes, for the purpose of rescuing at least two inscriptions, which are written in the *βουστροφῆδον* style, from the last class, which contains those documents that are considered by Mr. R. as spurious or doubtful.

The most curious of these appeared, for the first time, edited in Mr. Hughes's Travels. It was given to him by Mr. Gropius, Prussian consul at Athens, who had copied it from an ancient marble in the vicinity of Orissa near Delphi. The very barbarous and unusual form of many of its characters, and the circumstance of Mr. Hughes having been unable to discover the monument at Orissa, induced Mr. R. to throw it into his spurious class. The characters, however, do not appear to us more barbarous than many others in this collection; and with regard to Mr. Hughes's researches, on referring to his work, and finding that he arrived at Orissa late in the evening, in bad health, and after a very fatiguing day at Delphi, where he discovered the actual site of the Pythian temple,—we do not lay much stress on his failure in this instance. Moreover, he it observed, that Sir William Gell was in company with Gropius at the time he made the copy, which was brought to him on the spot by Gell; although, being busily engaged in drawing, he did not think it necessary to inspect the marble. Mr. W. J. Bankes also informed the late Professor Dobree that he saw a stone at Aghio Sarandiresembling that of Gropius, although, it being then dusk, he could not see to copy the letters. Besides this, from all we can learn concerning the excellent consul, whose name, like that of our friend Grulbisichius, seems principally to have impelled him towards antiquarian researches,—he does not know one thousandth part of the Greek which would have enabled him to forge such a document.

This inscription is honored with the first place in Professor

Boëkh's splendid work, who has the following note on it: "Primus edidit Hughes, Itin. t. 1. p. 369. neminem doctorum qui in hac inscriptione occupati erant, vel minimam partem explicare narrans. *Nobis spero melius cecisse.*" Whether this illustrious scholar has succeeded in his expectations we shall leave our readers to judge by laying before them his interpretation: at any rate we pronounce it to be one full of boldness and ingenuity. The letters included in brackets are those which he inserts to make the sense complete, and which he supposes were erased or broken off from the marble. [Α]ητοῦς υἱὲ ὅς ἄφθιτος αἰεὶ εἶ. [Αρ]ίστων σ' ἔθηκε καὶ τε Βοία καὶ Κ[αλλικλεια] καὶ Ἀγασίθεα θυγάτρεις ὡς φίλο[ι]. It is almost needless to observe, that Professor Boëkh defends his interpretations, emendations, and insertions with great acumen. We consider him quite right in rejecting the digamma from the whole inscription, as well as in adopting the form Ξ for the aspirate. Moreover, the place where the marble was discovered, the vicinity of Delphi, gives great probability to his primary conjecture. The following is the more cautious, but far less ingenious explication given to this curious inscription by the late Professor Dobree:—

Ἐγὼ μὲν (or μνημ) ἔσομ' ἄφθιτον. Αἰείμνηστος μ' ἔθηκε . . . (κρατῆρα) καὶ Κτασιθέα θυγάτηρ ἡθμόν. or, ἔσομ' ἄφθιτον, αἰείμνηστον. Ἀνέθηκε

The next inscription is thrown by Mr. Rose into this class, from the judgment of the late Mr. R. P. Knight, although he does not coincide in the opinion which that learned gentleman expressed. It is taken from a votive offering in the shape of a beautiful bronze hare in the possession of Mr. Cockerell, who purchased it at Samos. Its side is pierced with a small round aperture, into which, no doubt, an arrow was introduced, and it was probably dedicated to the god of the silver bow, by an archer who had exhibited some extraordinary specimen of his skill. From the beauty of the image, and the form of the letters, it is probable that this inscription, though written in the βουστοροφηδον method, was formed long after that style had gone out of use, with an affectation of antiquity. The beginning and the end are very easily decyphered; the middle appears almost to be despaired of. We will, however, hazard a conjecture, founded on the *place* where the image was discovered, and its probable dedication:—

ΤΩΙ ΑΠΟΛΛΩΝΙ ΤΩΙ ΣΑΜΙ[ΩΙ] Η ΛΗΙΣ. ΑΝΕΘΗ-
ΚΕΝ ΗΦΑΙΣΔΩΝ.

It will be seen here that we attribute the square and circula

forms to the sigma, which agree with the age when we suppose the image to have been cast, a little before the Christian era. To the word **ΣΑΜΙ** we have attached the concluding **Ω**, because nothing is more common than the omission of letters both by engravers and painters in the case of inscriptions. In just now casually casting our eyes over Mr. Millingen's beautiful work on antique vases, we observe the word **ΙΜΗΝΟΣ**, which ought to have been **Ι(Σ)ΜΗΝΟΣ**. (Plate xxvii.) In the word **ΑΠΟΛΛΩΝΙ** the **Ν** on the original bronze is formed from two **Λ**s: perhaps these may have been two **Ν**s, with one of the lines erased by time, and may have been so written in imitation of those words in which the ancient writers doubled a consonant. Mr. R. has cited several instances of this reduplication, but they are all confined to the letter *sigma*, on which he remarks, "Nescio an in ulla litera præter **Σ** fiat." (Prolegom. p. xlvi.) In proof that this license was extended to other letters, we may again cite the beautiful work of Mr. Millingen, before referred to, Plate xxxviii, where we find the word **ΗΕΡΑΚΛΕΣ** painted on a vase.

The genuineness of the next inscription in this class of Mr. R. is in our opinion well defended by Professor Boëkh. As we have not space for his ingenious observations, we shall merely give his reading of the inscription itself, which is cut in the fluting of a marble column brought from the Isle of Melos:—

Παῖ Διός, Εκφάντω δέξαι τόδ' ἀμεμφές ἄγαλμα
σοὶ γὰρ ἐπευχόμενος τοῦτ' ἐτέλεσσε γρόφων.

The last word, as the Professor rightly observes, is a Melian Doricism for γράφων. "Æoles enim et Dores a mutant in o non modo in derivatis compositisque vocibus, sed etiam in simplicibus, ut *μαλάχη μολόχη*." Whether the word alluded to a statue placed on the column, or to the column itself; whether it is to be restricted to the finishing of the same in sculpture, or to the painting of it,—is not easy to determine. We must, however, observe in this inscription, first, the extraordinary form of the letter Iota ζ derived from the East, and which is found on the Petilian tablet, as well as on the coin of several cities in Magna Græcia; secondly, the usage of the letters **ΚΣ** for **Ξ**, instead of **ΧΣ**, that of **ΠΗ** for **Φ**, and **ΚΗ** for **Χ**.

The genuineness of the next inscription of this class is also vindicated by Professor Boëkh against the authority of Maffei and Villosion. It is from one of the marbles at Wilton, and runs thus:

Μάνθεος Αἰδοῦ εὐχαριστεῖ Διὶ ἐπὶ νίκη πεντάθλου παιδός· i. e.

Mantheus Æthi f. gratificatur Jovi pro victoria quinquertionis pueri. It is to be remarked, that the most ancient form of the iota ζ is in this inscription used for lambda, and the rho is thus formed R as in the Roman alphabet.

We now proceed to Mr. Rose's second class, the first in which is the far-famed treaty, which Sir W. Gell discovered in an excavation in the territory of Elis. As a fac-simile of this interesting document has already appeared in our journal, as well as the late Mr. R. P. Knight's remarks on it, we shall be excused from reinserting them here. We must, however, observe, that it has called forth in no ordinary degree the talents of Mr. Rose, and of his friend Professor Boëkh, whose version in most respects is highly satisfactory. We shall here give it for the information of our readers:—

Ἀ Φράτρα τοῖς Φαλσίοις καὶ τοῖς Ἡρφαίοις. συμμαχία κ' ἕα ἕκατον Φέτα· ἄρχοι δέ κα τοῖ· αἱ δὲ τι δέοι, αἶτε Φέπος αἶτε Φάργον, συνέαν κ' ἀλλάλοις, τὰ τ' ἄλλ καὶ πὰρ πολέμω· αἱ δὲ μὰ συνέαν, τάλαντον κ' ἀργύρω ἀποτίνοιαν τῷ Δι' Ὀλυμπίῳ τῷ καδαλημένῳ λατρεῖόμενον· αἱ δὲ τίς τὰ γράφεα ταῖ καδαλέοιτο, αἶτε Φέτας αἶτε τελέιστα αἶτε δᾶμός ἐντ', ἐπιάρω κ' ἐνέχοιτο τῷ ἵναυτ' ἐγγραμμένῳ. Pactum Eleis et Heræensibus. Societas sit centum annos: eam autem incipiat hic ipse: siquid vero opus sit vel dicto vel facto, conjuncti sint inter se et cetera et de bello: sin non conjuncti sint, talentum argenti pendant Jovi Olympio violato donandum. At si quis literas hasce lædat, sive civis socialis sive magistratus sive pagus est, multa sacra tenetor hic scripta.

It will at once be seen that this interpretation differs in many respects from that given by Mr. R. P. Knight, and in most of these, we think, justly. He considers the dialect as Æolic, referring to Strabo, lib. viii. ad init. All before him have made it Doric. On this point we do not venture to lay down any thing very positively; for, as time went on, the Æolic and Doric dialects made near approaches to each other, and we cannot satisfactorily assign a date to the inscription, although we have no doubt but that a date was somewhere visible, from the expression ἄρχοι δέ κα τοῖ. The last word in this difficult passage, which was rendered ἄρχω δεκάτῳ, by Mr. Knight, is considered by Professor Boëkh as an Æolism for τὸ, just as τουτοῖ is an Atticism for τοῦτο; and he confirms this by a similar idiom in this same inscription, τὰ γράφεα ταῖ, where ταῖ seems evidently used for τᾶδε, and not for ταύτῃ, as Mr. Rose suggests. This latter gentleman (with whose opinion Professor Herman agrees) would explain the phrase by ἄρχοι δ' ἂν τούτῳ (sc. ἔτσι): the

article τῷ being used for τοῦτῳ. That the article may be so used for the demonstrative pronoun we have no doubt. In fact, originally, it was written τός, τή, τό, being merely a shortened form of οὗτος. The difficulty, however, lies in ascribing a neuter sense to the verb ἄρχω, for which the middle form ἄρχομαι is used; ἐν σοὶ μὲν λήξω σέο δ' ἄρχομαι, Il. I. 97. Perhaps, however, we must not be too strict in limiting the signification of words in the very early ages of Greece, especially amongst rude and barbarous tribes, as these were. Indeed, if the reading be correct, as it appears to be, we have an instance in this very class of Mr. R.'s inscriptions (No. xvii.) where the verb δέχω is used for δέχομαι: ἄρχω, signifying dominion, was certainly used in an intransitive sense, as is seen in many inscriptions; thus ΠΥΘΑΡΑ ΤΟΣ ΗΡΧΕΝ; i. e. ἄρχων ἦν. See Spon, v. i. p. 399. ed. Amsterd. A still more difficult point than this is the meaning ascribed to the word λατρεῖόμενον, *religiose dicatum*, a meaning which it obtained amongst the ecclesiastical writers, but which, we believe, is not to be found in the classic authors, and which even seems to militate against the antiquity of the inscription itself. It is, however, impossible for us to say that certain words were *not* used in certain significations in a dead language, especially when so many compositions in that language have perished. We ought to have observed, that in the very beginning of this inscription Professor Boëkh adopts an emendation, made by Sir W. Gell, of a ρ for an υ, in the 7th word, and reads Ερφαοιοις for Ευφαοιοις, making the treaty to have existed between the people of Elis and Heræa, not of Eva; in which probably he is right. Though Ἡραιεύς is the *nomen gentile* of the Heræans, yet anciently from Ἡραία might have been formed Ἡραιαῖος, as Θηραῖος from Θήρα: see Herod. lib. iv. § 156. The changes of the first αῖ into α and of the last into οῖ, may be considered as Æolisms. Did we not perceive signs of this inscription having been carefully looked over and its errors corrected, we should have supposed the word to have been intended for Ευφαοις, the engraver having inserted one οῖ too much by mistake.

We now arrive at the celebrated Delian inscription, the characters of which, those sapient travellers, Wheeler and Spon, who first discovered it, took for the modern Romaic: nor did Hardouin and Montfaucon, to whom it was first shown, exhibit much less ignorance in the interpretation of it. It was first published by Tournefort, and exercised the ingenuity of those two luminaries of literature, Bentley and Dawes, by the latter of whom it was much misunderstood, but by the former restored, with his usual acumen, to its primitive signification, through the

addition of an initial **T**, which had been erased either by accident or design. The inscription therefore, in its restored state, will stand thus :

(**T**)ΟΑΦΥΤΟΛΙΘΟΕΜΙΑΝΔΡΙΑΣΚΑΙΤΟΣΦΕΛΑΣ

i. e. τοῦ αὐτοῦ λίθου εἰμὶ ἀνδριάς καὶ τὸ σφέλας

of which the reader may form a *Lyrico-Iambic* Senarius, with Professor Boëkh, ταῦτοῦ λίθου εἴμ' ἀνδριάς καὶ τὸ σφέλας, or consider it, with Mr. Rose and ourselves, as accidentally falling into the Iambic rhythm, of which we might produce numberless instances, particularly from the writings of Demosthenes : one at this instant occurs to us in the first Olynthiac, § 6. δόξαν ἀντὶ τοῦ ζῆν ἀσφαλῶς ἡγήμενος. Thus also we meet with an Hexameter verse where we little expect it, in St. James, ch. i. 17. πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον.

The emendation of Bentley will appear satisfactory to any one who considers, that if the statue and block had not been one piece of marble, there would have been no necessity or propriety in recording it ; but if very few were so, as was the case, then the circumstance was worthy of being mentioned. With regard to the omission of the article before ἀνδριάς, which has been made the subject of much discussion, we conceive that it is omitted with propriety, inasmuch as the statue itself is introduced as speaking, and therefore no article is required to designate it. "I, a statue, am formed of the same block with the base of that statue." The word *εμι*, which Dawes mistook for the Æolic form *ημι*, made him consider the whole as an Æolic inscription ; but neither is this an Æolism (see the Burgonian inscription) any more than ἀνδριάς for ὁ ἀνδριάς. For the insertion of the digamma in the word αὐτοῦ, Professor Boëkh thus accounts. The ancient Greeks probably pronounced the word broad like the moderns *afftos* ; and so to mark this, they put a strong breathing before the **Υ**, as they often double a sigma to produce a stronger sibilant sound. This is a better solution of the difficulty than that proposed by Porson and P. Knight, who thought that the engraver, being in doubt whether he should write the word *ἄφτο* after the more ancient, or *αὐτο* after the more modern pronunciation, inserted both an *F* and a *v*, and wrote *ἄφυτο*. The word **ΕΡΕΑΙΟΙΟΙΣ** in the Elean inscription, tends very strongly to confirm Professor Boëkh's opinion. On the other side of this marble base appear the words **ΝΑΞΙΟΙ** **ΑΠΟΛΛΩΝΙ** in characters of a much later date, which favors the idea that the statue which originally stood on it, was the identical colossus which was broken by the accidental fall of

the bronze palm-tree erected by Nicias the Athenian. (See Plutarch. Nic. c. 3.) This seems to have been restored and dedicated by the Naxians to the god. We cannot conclude our remarks on this inscription without making two observations: first, to the credit of our ingenious countryman, Stuart, be it said, that in subjoining his own interpretation to the copy which he made of the inscription, he translates it with the initial **T**; secondly, the celebrated Montfaucon, who complains that he never saw a digamma on any ancient monument, actually edited this very inscription, turning the *F* into a **T**, the preceding *Y* into a **N**, and considering the *O* as indicating the dative case, which it never did, unless it had the iota as an adjunct.

The three next inscriptions which we shall notice, iii. iv. and vi. are taken from votive helmets, all found in the plain of Olympia: and in doing this we cannot help remarking what great aids to archaic literature have lately sprung up from that fertile spot, which we heartily hope may soon be open to more general investigation. Great treasures, we are well convinced, still remain buried there: nay, we are credibly informed, that in the year 1820, noted for the first breaking out of the Greek insurrection, a complete suit of votive armor, covered with inscriptions, was dug up near Olympia, and came into the possession of Mr. Green, British consul at Patras. Whether it still remains in that gentleman's possession, or has passed into other hands, we know not; but we should feel very happy if this notice of the circumstance should fortunately bring such curious and important relics before the eyes of the literary public. In the first of these three inscriptions there is nothing remarkable, except the very archaic forms of the letters ΔΙΟΣ ΟΛΥΝΠΙΟΥ. The second we have already quoted No. LXVII. p. 149. We have nothing further to remark on it, except that we agree with Mr. Rose, that the word ἀνεθεν is for ἀνεθεσαν, and that ΔΙΦΙ comes from ΔΕΦΣ or ΔΙΦΣ, an old form for ΔΕΥΣ (Deus), which was for ΣΔΕΥΣ or ΖΕΥΣ. The next of these votive inscriptions is also from a helmet found at Olympia by Mr. Cartwright, and presented by him to Sir P. Ross: it very remarkably illustrates and confirms an historical fact related by Diodorus Siculus, relating to the assistance given by Hiero, king of Syracuse, to the people of Cuma, when besieged by the Tyrrhenians. His victory was commemorated by the dedication of a portion of the Tyrrhenian spoils to the Olympian Jupiter, and the helmet in question seems to have belonged to them. The inscription is as follows: **ΗΙΑΡΟΝ Ο ΔΕΙΝΟΜΕΝΕΟΣ ΚΑΙ ΤΟΙ ΣΥΡΑΚΟΣΙΟΙ ΤΟΙ ΔΙ ΤΥΡΑΝ ΑΠΟ ΚΥ-**

ΜΑΣ. With respect to the words **ΤΟΙ ΔΙ ΤΥΡΑΝ**, we think there can be no doubt. The notion of Brondstedt and Niebuhr, that δι τυραν means δια Θουριαν, *through the Thurii*, or *through Thurium*, is treated by Mr. Rose with merited contempt. Οι δια Θουρίας would be very curious Greek indeed, for "they who had passed through Thuria!" And what, we would ask, should carry them through the Thurii at all? We rather think that Mr. R. has mistaken a passage in a letter from his friend Professor Boëkh, who, he thinks, applies the epithet τυραν to ΔΙ. We do not draw such an inference from the passage; and certainly that very learned acute person, in his published work, maintains the contrary, giving this accurate translation of the legend: "Hiero Dinomenis filius et Syracusii Jovi Tyrrhena hæc arma a Cumis dedicarunt." It may be observed, that this inscription ends with a versus paræmiacus.

The eighth inscription is from a painted vase in the possession of Mr. Dodwell, very curious from the singular form of certain of its letters: for instance, the gamma in the word Agamemnon is written like a C, as it appears on some of the medals of Gela and Agrigentum, according to which form we find such words as **LECIONEΣ MACΙΣΤΡΑΤΥΣ** on ancient Roman monuments: the epsilon is twice given under the form of a Roman B, with angular points thus B, whilst the iota is formed as a sigma Σ. The next inscription is also taken from a vase in the possession of Mr. Hope. **ΤΑΛΕΙΑΕΣ ΕΠΟΙΕΣΕΝ**, on which Mr. R. remarks, *rarissimo usu Pictor nomen suum in vase effinxit*. We are not quite sure whether the painter is here designated, or the potter; especially as we find on one of Mr. Millingen's vases Αστέας εγραφε: perhaps the word εποίησε implied both the potter and painter in the same person. One of our friends copied an inscription of this kind at Seville, from a Roman vase found in the ruins of the ancient city of Italica, **EX OFFICINA CAIL**. Two other of Mr. Millingen's vases thus rescue the names of their makers from oblivion.

The tenth of these inscriptions is that celebrated crux of travellers, taken from a very ancient mutilated monument, inserted in the Larissæan citadel of Argos. It merely commemorates the names of some ancient heroes, amongst whom we find those of Hippomedon, Adrastus, Sthenelaus, and Arcesilaus. Concerning inscriptions 11 and 12 we have nothing to remark: but we cannot refuse to give the late Professor Dobree's ingenious explanation of the celebrated Petilian tablet, which, after all the mistakes of Villoison and others, turns out to have been a

last will and testament, by which a certain Saotis bequeaths his (or her) house and property to one Sicæniās (or Sicæniā). The form runs thus: Θεὸς τυχαΐ Σαωτίς δίδωτι Σικαινίαν τὰν φοικίαν καὶ τὰλλα πάντα Δαμιουργὸς Παραγοράς. Προξενὸν Μιγκων, Αἰμοξίδαμος, Αἰγαθάρχος, Οὐατάς, Ἐπικουρός. Professor Boëkh agrees with this, and gives the following interpretation: "Deus, Fortuna *adsint*. Saotis dat Sicæniæ domum suam et reliqua omnia. Demiurgus Paragoras; Proxeni Mincon, Ar-moxidamus, Agatharchus, Onatas, Epicurus." The form of the letters in this inscription is in general very antique: the *chi* is in shape of an arrow-head Ψ ; the *xi* is represented thus, +; the *iota*, ζ ; the *gamma* is an *iota* I, and the *sigma* a *mu* M.

With regard to the legend on the Vasculum Locrense ΚΑΛΕ-ΔΟΚΕΣ, we strongly incline to think Villoison's interpretation right; i. e. ΚΑΛΗ ΔΟΚΕΙΣ, *pulchra videris*. The letters appear over a damsel playing on the harp. Probably it was a present made to some beautiful girl, as we have seen on another vase Η ΠΑΙΣ ΚΑΛΗ. We differ, *toto celo*, from Mr. Christie, who fancies that all inscriptions where *καλός* and *καλε* occur have a reference to the Eleusinian mysteries. We are not to be so mystified. There is nothing more in this class worthy of particular observation; we will however take this opportunity, in case we should be prevented from resuming our labors on the work itself, of presenting our readers with a copy of that most interesting inscription, commemorating those who fell at Potidæa, found near the Athenian Ceramicus, the lacunæ of which have been so ingeniously filled up by Thierschius. (Act. Phil. Monac. ii. p. 398.)

Ἀθάνατον κλέος οἶδε φίλην περὶ πατρίδ' ἔθεντο
 Σημαῖνεν δὲ μάχην δυσμενεῖσσι βίην.
 Καὶ προγόνων τὸν θυμὸν ἐνὶ στήθεσσι φέροντες
 Νίχην εὐπόλεμον μαρνόμενοι κάθελον.
 Αἰθὴρ μὲν ψυχὰς ὑπεδέξατο, σώματα δὲ χθών
 Τῶνδε Ποτειδαίας γ' ἄμφι πύλας ἔλαχεν.
 Ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος, οἱ δὲ φυγόντες
 Τείχος πιστοτάτην ἔλπιδ' ἔθεντο βίου.
 Ἄνδρας μὲν πόλις ἦδε ποθεῖ καὶ δῆμος Ἐρεχθέως,
 Πρόσθε Ποτειδαίας οἱ θάνον ἐν προμάχοις,
 Παῖδες Ἀθηναίων· ψυχὰς δ' ἀντίρροπα θέντες
 Ἥλλάξαντ' ἀρετὴν καὶ πατρίδ' εὐκλείσαν.

The supplement of the ninth line, δῆμος Ἐρεχθέως, is due to the ingenuity of the late Professor Dobree: perhaps δῆμος Ἀθηναίων would be still better, as there is authority for it. See Mr. Rose,

p. 14, note 3. The celebrated Visconti contributed the concluding πατριδ' εὐκλείσαν. If we here take our leave of Mr. Rose, we do it with unfeigned thanks for the pleasure we have received from his ingenious and learned work, and we congratulate him on being the first Englishman who has turned to a proper account the interesting monuments of that country, the name of which is so dear to every scholar. Our only reason for not exhorting him to pursue the course which he had so auspiciously begun, is the appearance of two fasciculi of Professor Boeckh's magnificent volumes, which carry the subject of archæological research far nearer to perfection than we had thought within the range of human talent. We heartily wish him health and length of years, to finish this stupendous work, which will probably contain fac-similes of near seven thousand Greek inscriptions, arranged with consummate judgment, and illustrated with incomparable sagacity and learning,—*monumentum ære perennius*.

NOTICE OF

A Compendious INTRODUCTION to the STUDY OF THE BIBLE, by THOMAS HARTWELL HORNE, M. A. *Illustrated with Maps and other Engravings: being an Analysis of "An Introduction to the Critical Study and Knowledge of the Holy Scriptures," by the same Author.* 12mo.

MR. HORNE offers this volume as a manual for the use of students at the Universities and other seminaries of theological instruction, who, being possessed of his larger work in four thick volumes, 8vo. (containing nearly 3000 pages), may yet wish for such an auxiliary to their studies. At the same time it is so arranged, as to form a comprehensive guide to the study of the Bible for general readers, who may not be able to purchase his larger Introduction. Those bibliographical, critical, and other details only have been passed by, which would not admit of abridgment. An Appendix is subjoined, comprising a select list of the most valuable books for students of the Sacred Scriptures, including notices of some philological works, British and foreign, which have appeared since the publication of the fifth edition of Mr. Horne's 'Introduction to the Critical Study and Knowledge of the Holy Scriptures.'

VOL. XXXIV. Cl. Jl. NO. LXVIII. Y

Verses of Professor BOETTIGER on a Subscription being made in Saxony for the support of the wives and families of the Greeks.

IN Saxonia undique symbolæ collatæ sunt ad opem præsentaneam ferendam Græcorum infantibus et viduis, ut mercede hac collatitia e servitute redempti educari possint impensis benigne a nostratibus suppeditatis. Plus quam sexaginta patresfamilias in Saxonia nostra degentes ab iis qui Dresdæ hæc administrant, precibus contenderunt, ut pueros Græcos Massilia arcessitos sibi adoptandos traderent. Viginti jam iter huc ingressi sunt. Carmina complura hoc consilio divulgata sunt et sparsa ubique, ut incenderetur animus piorum hominum. Boettigerus, Dresdensis archæologus, hos versiculos ephemeridibus inseri jussit :

Πᾶσαν ὁμηλικίην, Μουσῶν θαλεροὺς θεράποντας
 Ἑλλὰς ἀπαιτεῖται θρέπτρα τροφῆς ἀγίας
 “ Σφάττει παῖδας ἑμοὺς Ἑμποῦς. ἀπαλάετε λώβην.
 Σῶζετε τοὺς λοιποὺς τοὺς ὑποκολπίδιους.”
 Ταῦτα βοᾷ στυγερῆς Τουρκῶν κύπτουσι ὑπ’ ἱμασθλῆς.
 Σασσονίας ἔλεεῖ ἡ νεολαία βοάν.

Dresdæ, Id. Octobr. MDCCCXXVI.

CORRESPONDENCE.

MR. EDITOR,—A constant peruser of the *Classical Journal* ventures to appeal to the extensive circle of its erudite readers for the solution of a difficulty, which appears to exist in the principle by which the Romans were directed in their syntax of proper names.

If Grammar is founded on philosophical principles, which seems a fact beyond controversy, why is the genitive employed in proper names of the 1st and 2nd declension in the sing. as *Corinthi*, &c. and the ablat. in the 3rd decl. and plural number only, as *Athenis*, &c. The old ellipse of *urbe* established by Perizonius and Sanctus, with all due deference to such high authorities, appears vague and unsatisfactory. The absurd ellipses of the grammarians have been sufficiently refuted by Hermann; and custom, ‘quem penes est et jus et norma loquendi,’ will not set the inquiring mind at rest. Grammarians may, like histo-

rians, be distributed into two classes: it is the province of the one to compile, digest, and systematise; but of the other to explore and examine the principles and the grand *ressorts* of the human heart. "Speech," remarks Harris, "is the joint energy of our noblest faculties, of our reason and social affections;" and it is a matter of surprise, that this branch of philosophical inquiry, which opens so vast an arena for the speculative mind, should have been comparatively neglected.

If any one of the literati who peruses your valuable Journal would elucidate the point in question through the *Classical Journal*, the favor would meet with gratitude.

Nov. 3. PHILOLOGISTA.

Ξ. Φ. is still under consideration. It is an ingenious article; but if we do not insert it, we shall return it to the author before the publication of our next Number.

Professor Gail's Papers arrived too late for our present Number.

Natale Solum, by J. C. is not within our plan. We insert only Prize Poems.

We are much indebted to H. for favoring us with *Antrum Vocitanum*, which having valuable notes will suit our Journal. It will appear in the next Number.

We are obliged to Mr. Montgomery, but we do not insert translations.

We are obliged to 'W.' and shall thank him for a collation of the *Ars Amandi of Ovid*; as also for any other matter connected with our Work.

LITERARY INTELLIGENCE.

LATELY PUBLISHED.

The Delphin and Variorum Classics, Nos. 93 to 96, containing *Plinius* (Senior). Pr. 1*l.* 1*s.* per No.—Large paper, double. Present Subscription, 983.

As it may not be convenient to new Subscribers to purchase at once all the Nos. now published, Mr. V. will accommodate such by delivering one or two back Nos. with each new No. till the set is completed. —STEPHENS' GREEK THESAURUS may be subscribed for on the same terms.

The Greek Testament, with *English Notes*; containing copious Critical, Philological, and Explanatory Notes in English from the most eminent Critics and Interpreters: with parallel passages from the Classics, and with references to Vigerus for

Idioms, and Bos for Ellipses. Griesbach's and others' various Readings are recorded under the Text. Greek and English Indexes are added. By the Rev. E. VALPY, B.D. This Work is intended for the Use of Students in Divinity, as well as the Library. Second Edition. 3 Vols. 8vo. Pr. 2l. 5s.

The Hecuba of Euripides; From the Text, and with a Translation of the Notes, Preface, and Supplement of Porson; critical and explanatory Remarks, partly original, partly selected from other Commentators; illustrations of Idioms from Matthiæ, Dawes, Viger, &c. &c.; a Synopsis of Metrical Systems; Examination Questions; and copious Indexes. For the Use of Schools and Students. 12mo. Pr. 5s. bds.

Greek Exercises; or, an Introduction to Greek Composition; so arranged as to lead the Student from the elements of Grammar to the higher parts of Syntax. In this work the Greek of the Words is not appended to the Text, but referred to an Index at the end. By the Rev. F. VALPY, M.A. Trin. Coll., Camb., and one of the Under Masters of Reading School. Pr. 5s. 6d. bound. 12mo. A Key will speedily be published for the use of Masters. Pr. 2s. 6d.

Origines; or, Remarks on the Origin of several Empires, States, and Cities. By the Right Hon. Sir W. DRUMMOND. 3 Vols. 8vo. Pr. 1l. 16s.

The Gospel of St. Luke; (in Greek) with *English Notes*. By the Rev. J. R. MAJOR, A.M. Trin. Coll., Camb., Head Master of Wisbech Grammar School. For the Use of Students. Pr. 12s. 8vo.

Παραδείγματα Ῥωμαϊκῆς Ποιτικῆς—Specimens of Roman Lyric Poetry, with a Translation in English. To which is prefixed a concise Treatise on Music. By P. M. L. JOSS. 8vo.

IN THE PRESS.

A Greek Gradus, or a Greek, Latin, and English Prosodial Lexicon. By the Rev. J. BRASSE, B.D. late Fellow of Trin. Coll., Camb. For Schools, in one Octavo Volume.

On the first of February 1827, will be published,

Robinson's Antiquities of Greece; chiefly designed to illustrate the Greek Classics; the second edition, considerably enlarged and improved, and illustrated with Plates. 8vo. Pr. 15s.

The Index No. of *Stephens' Greek Thesaurus* will, it is expected, be published early in March.

FOREIGN LITERARY INTELLIGENCE.

Contents of the Journal des Savans for July, 1826.

1. Mémoires d'Agriculture, d'économie rurale et domestique, publiés par la Société Royale et Centrale d'Agriculture de France, tomes XII et XIII. [Article de M. de Tessier.] 388 pages.

2. Joseph et Zouleikha, Roman Historique en vers, traduit du Persan de Abd'rahman Djami, par M. V. de Rosenzweig. [2d article du Baron S. de Sacy.] 394 pages.

3. Annales du moyen âge comprenant l'histoire des temps qui se sont écoulés depuis la décadence de l'Empire Roman, jusqu'à la mort de Charlemagne. [2d article de M. Daunou.] 405 pages.

4. Essai sur le Pali, ou langue sacrée de la presque île au-delà du Gange, par MM. E. Burnouf et Chr. Lassen. [M. Abel-Rémusat.] 415 pages.

5. Principes de la Chimie par les expériences, par Th. Thomson. [M. Chevreul.] 425 pages.

6. Œuvres Posthumes de J. Fr. Ducis, précédées d'une notice sur sa vie, par M. Champignon. [M. Raynouard.] 429 pages.

Nouvelles Littéraires. 440 pages.

August.

1. Traité pratique sur les chemins de fer, par Nicholas Wood. [2d art. de M. Edouard Biot fils.] 451 pages.

2. Histoire Romaine, depuis la fondation de Rome jusqu'à l'établissement de l'Empire, par M. Aug. Poirson, tomes I et II. [M. Daunou.] 461 pages.

3. Le. Pantcha-tantra, ou les cinq Ruses, fables du Brahme Vichnou-Sarma; aventures de Paramarta et autres contes, le tout traduit par M. l'Abbé J. A. Dubois. [M. le Baron S. de Sacy.] 468 pages.

4. Les Chants de Tyrtée, traduit en vers Français, par M. Firm. Didot. [M. Raynouard.] 479 pages.

5. De numeris carminum Arabicorum libri duo, cum Appendice emendationum in varios poëtas; auctore Geo. Henr. Aug. Ewald. [M. le Baron S. de Sacy.] 486 pages.

6. Mémoire sur la mortalité en France dans la classe aisée, et dans la classe indigente, par L. B. Villermé. [M. Tessier.] 497 pages.

Nouvelles Littéraires. 500 pages.

September.

1. Voyage d'Orenbourg à Boukhara fait en 1820, à travers les steppes qui s'étendent à l'est de la mer d'Arab, et au-delà de l'ancien Jaxartes; rédigé par M. le Baron G. de Meyendorff, et revu par M. le Chevalier Amédée Jaubert. [M. Abel-Rémusat.] 515 pages.

2. Lettre à l'Académie Royale des Sciences de Lisbonne sur les textes des *Lusiades*. [M. Raynouard.] 528 pages.

3. Histoire du Bas-Empire, par Cha. Lebeau, corrigée et augmentée d'après les historiens orientaux, par M. Saint Martin. [M. Daunou.] 532 pages.

4. *Analecta Arabica* edidit, Latine vertit, et illustravit Ern. Fred. Car. Rosenmüller. [Le Baron S. de Sacy.] 545 pages.

5. Histoire des Croisades, première, seconde, et troisième parties, contenant l'histoire des six premières croisades, par M. Michaud. [Raoul-Rochette.] 554 pages.

6. *Nouvelles Littéraires*. 564 pages.

SELECTION OF NEW PUBLICATIONS.

De Imitatione Christi, libri quatuor, ad pervetustum exemplar internarum consolationum dictum, necnon ad codices complures ex diversa regione, ac editiones ævo et nota insigniores, variis nunc primum lectionibus subjunctis, recensiti, et indicibus locupletati; studio J. B. M. Gence, hujus editionis Gallici interpretis, chartophylacio regio archivistæ olim addicti. Parisiis; e typographia Herhaniana: Lutetiæ, Argentorati, et Londini, apud Treuttel et Würtz, 1826, in 8vo. lxxxvi. et 410 pag. cum sex tabulis, pr. 7 fr. 50 cent.—M. Gence has collected the various readings of thirty manuscripts and of the most ancient editions of this celebrated work. The preliminaries contain observations on the principal editions and various readings, as well as on the method followed in the edition now published; an historical and critical description of the manuscript and ancient editions of Germany and Flanders, France and Italy. A specimen in six plates of the manuscript of Aronaise, and a table, at the bottom of the pages of the four books of the Imitation, of the abbreviations employed in the notes of M. Gence, to which are added four tables:—1. of the chapters; 2. of the ascetic expressions; 3. of the matter and of the authors; 4. of the words and locutions.

Bibliographie Russe.—We extract from the learned work of M. Balbi, just published under the title of *Atlas Ethnographique du Globe*, a statement of literary works printed in Russia, in 1822; 220 original works and 113 translations; in 1823, 135 original, 81 translations; in 1824, 183 original works and 81 translations. Among the translations are 122 from the French, 56 German, 18 English, 11 Greek, 9 Latin, and 7 Italian.

The Fair of Leipsic. Autumn, 1826.—328 Booksellers have furnished for this great literary market 2088 works; among which there are 113 romances; 42 dramatic works; 352 foreign works. Written by ladies 38; on theology 325; on jurisprudence 109; on medicine 137; on education 276; historical works 206; belles-lettres 284; books of amusement 209; on music 29; on

philosophy 32; on the military art 10; on commerce 15; gazettes and journals 145; almanacks 66.

Mappemonde des Langues, a Universal Map of Languages, by M. Jarry de Manoy. In this work is represented the result of a system which will be developed in a work not yet published, but now in the press, by M. A. Balbi, which has had, it is said, the approbation and even the co-operation of learned men of the most distinguished class, such as MM. Hase, de Humboldt, Abel-Rémusat, Saint Martin, &c. &c.—This *mappe-monde* of languages divides them into two grand classes, European and extra-European; the 1st class comprehends the Iberian language—the Celtic, German, Greco-Latin, Slavonian, Ouralian; and the 2d, the Asiatic languages—the Oceanic, African and American: every one of these great families is subdivided into several groups, in which are found the positive idioms of all the ancient and modern nations, with distinction between the living and dead languages, dialects, and subdialects.

Essai sur l'origine unique et hiéroglyphique des chiffres et des lettres de tous les peuples: An Essay on the remarkable and hieroglyphic origin of arithmetical figures, or ciphers and letters of all peoples. A work accompanied with copious plates, and preceded by a view of the history of the world, between the epoch of the creation and the era of Nabonassar; and by some reflections on the formation of the first of all writings, which existed before the deluge, and which writing was hieroglyphic, by M. de Paravey, one of the founders of the Asiatic Society of France. Paris, 8vo. with a lithographic frontispiece, viz. *Taaut, the Phenician, imitating Heaven, made the portrait of the Gods and the sacred characters of letters*.—Sanchoniaton. The work contains 136 pages; after which are seven plates. 1st, Pôle or gnomon, solar dial, compass brought from Babylon. 2d, The relation which the two cycles have to that of animals, seasons, elements, &c. 3rd and 4th, First and second part of the cycles of the twelve hours. 5th and 6th, First and second part of the cycle of the ten days. 7th, The cycle of the first two numbers, &c.

Les mille et un jours: The thousand and one days. Oriental tales, translated from the Turkish, Persian, Arabic. 5 vols. in 8vo. Paris.

Restitution du tombeau de Porsenna, or a dissertation to explain and to justify the description of this monument by Varro, and reported in Pliny, accompanied with a plate by Quatremère de Quincy. Paris, 4to.

De l'utilité de l'étude de la poésie Arabe: Of the utility of the study of Arabian poetry, by the Baron Silvestre de Sacy. Paris, 1826. 23 pages, 8vo.

The late Mr. Jefferson, who was President of the United States,

was one of the eight foreign associate members of the Academy of Inscriptions and Belles-lettres of Paris.

The French Academy at its annual meeting on the 25th August last, was occupied on the prize for Eloquence, the subject of which was the praise of Bossuet, which is postponed till 1827: the principal objection made by the Academy to the aspirants was, that of too many quotations from Bossuet himself.—*L'affranchissement des Grecs* is the subject of the prize for Poetry for next year. The candidates for this prize, as well as for that left open, should send their works and letters, free of expense, to the Secretary of the Institute before the 16th May, 1827. Each work is to be preceded by an Epigraph, which is to be repeated in a sealed note, containing also the name of the author, who is not to make known who he is. The prize for each of these works is a gold medal of 1500 francs.

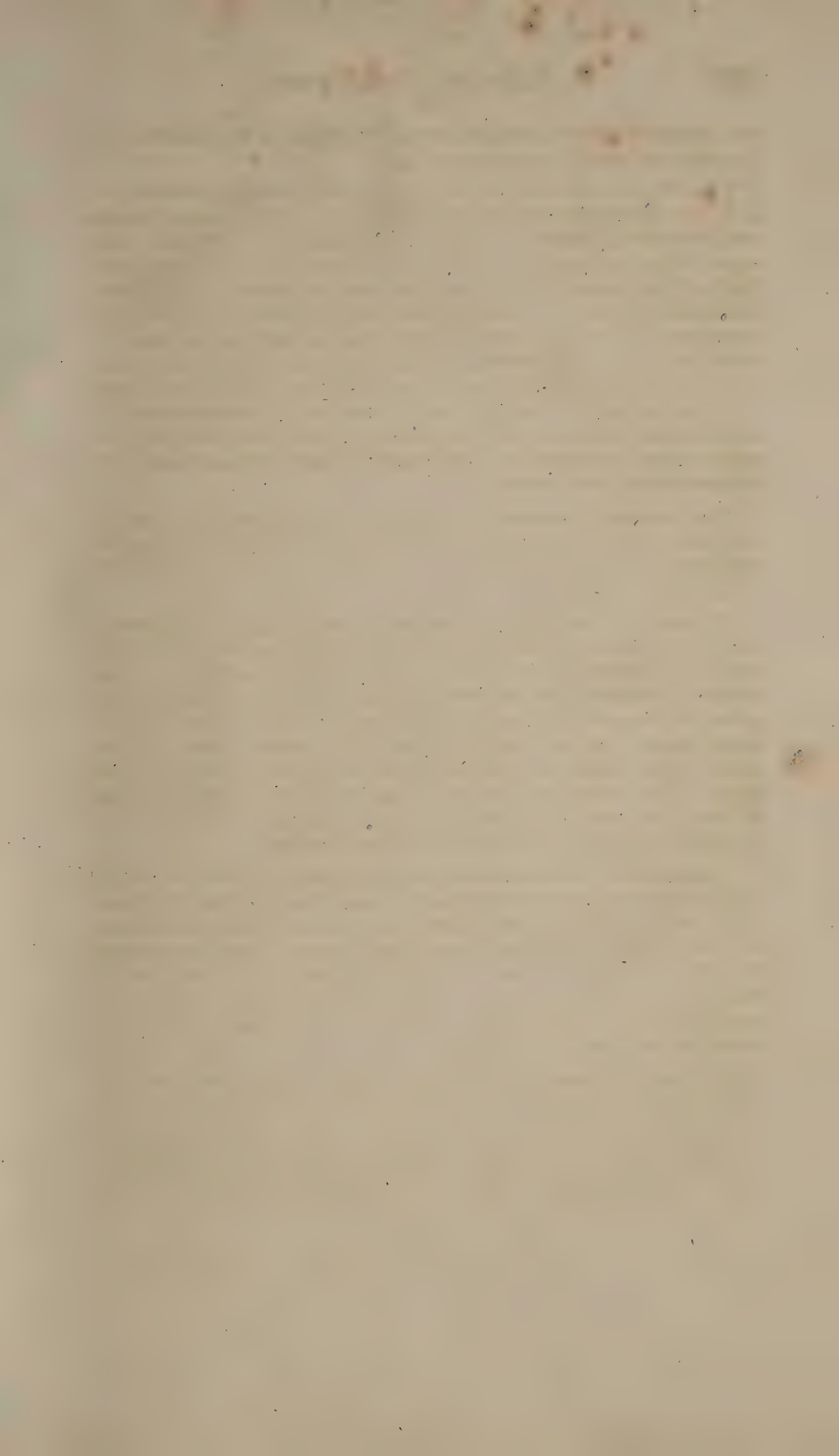
The Academy announces its intention to propose as a subject for prose composition, to be decreed in 1828,—A Discourse on the state and progress of French Literature, from the beginning of the 16th century till 1610.

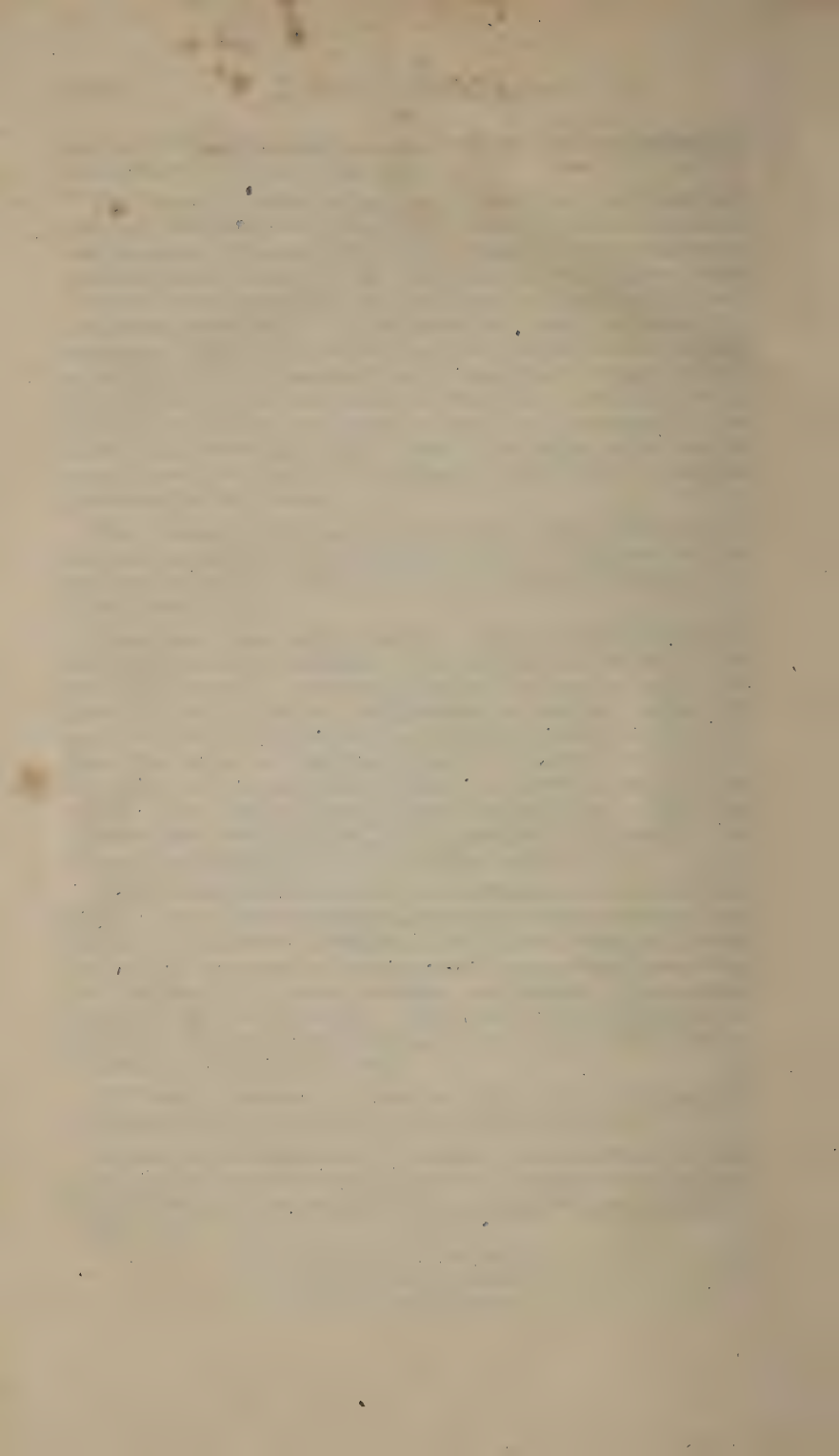
Biographie universelle classique; containing in alphabetical order, an epitome of the history of celebrated persons in all ages and in all countries; containing also, articles consecrated to the general history of nations and peoples, to religious orders and sects, to memorable battles, &c. a work entirely new, by General Beauvais and a Society of Literati; in one vol. 8vo. containing about 2500 pages, in minion character, in two columns, on fine paper. This work will be published in eight numbers, (the first of which has been published,) at 6 francs each, by Gosselin. The prospectus presents a list of the principal authors.

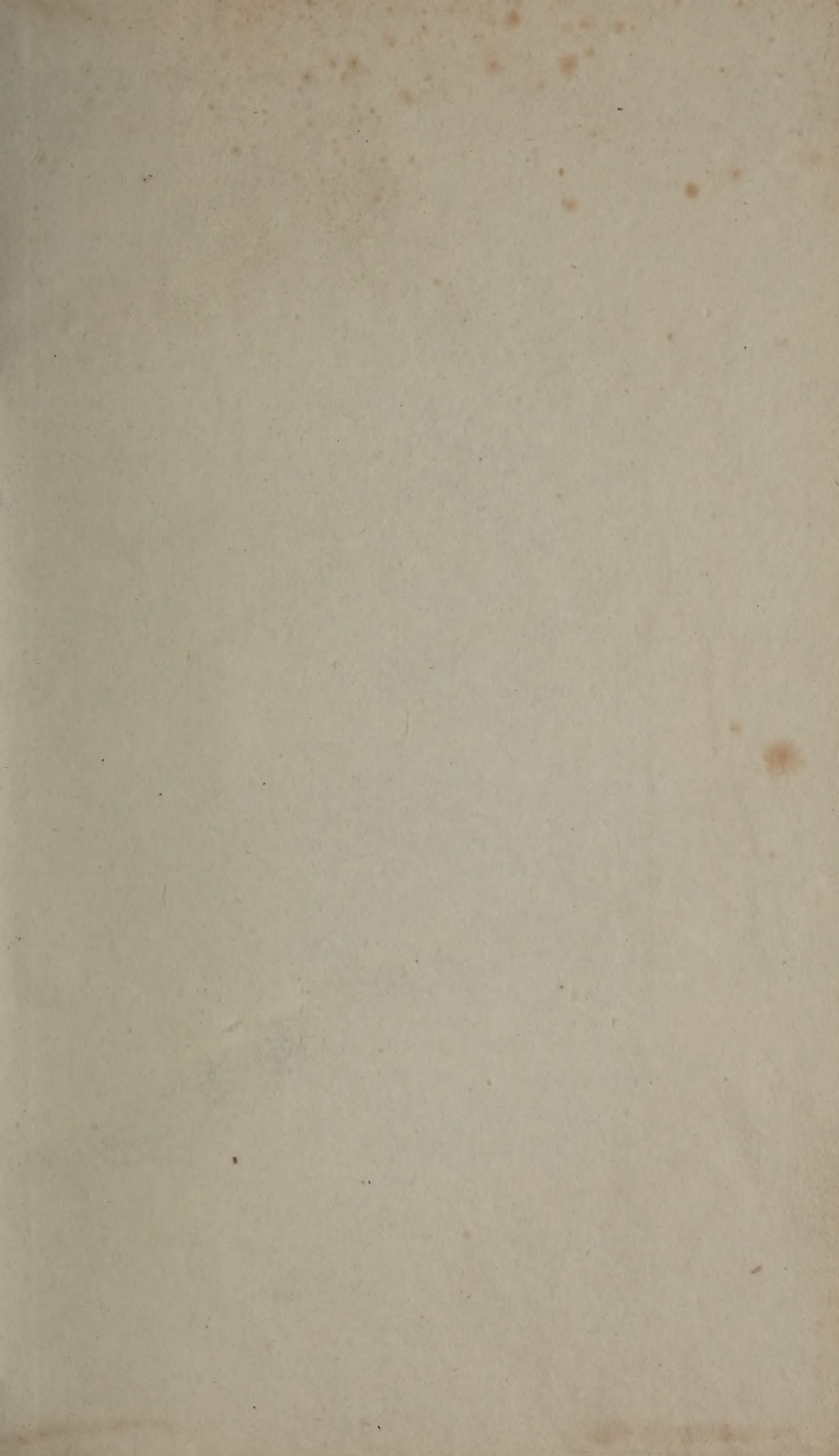
Voyage dans la Marmarique et la Cyrénaïque, and in several Oases south of those countries, performed in the years 1824 and 1825, by J. R. Pachô, member of the Asiatic Society of France, &c. with geographical and topographical maps, plates representing the monuments of those countries, an account of the natural history of those countries, &c. The Atlas will be published in 10 numbers, of 10 plates each number: the price of each number, including 10 plates, is 10 francs.

M. Tullii Ciceronis de Republica libri; editio nova, cura G. H. Moseri, cum notis Creuzeri, Francofurti, 1826, 8vo.

Legum XII. Tabularum Fragmenta, cum variarum lectionum delectu, paraphrasi, et indicatis singulorum fragmentorum fontibus, Prælectionum in usum edidit C. Zell, Friburgi-Brisgovix, Wagner, 1825. 4to.











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